The DHARMA of KALKI

– an introduction

Published for information only.

6, Minaxi, Swastik Park,
Near Mangal Anand Hospital,
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website : http://www.kalkidharma.org

Second Edition : March 1999

Designed and Printed by : Display Dream, Mumbai.

Illustrations by : Warren Turner, Suresh Salunkhe, Dasas and Devotees

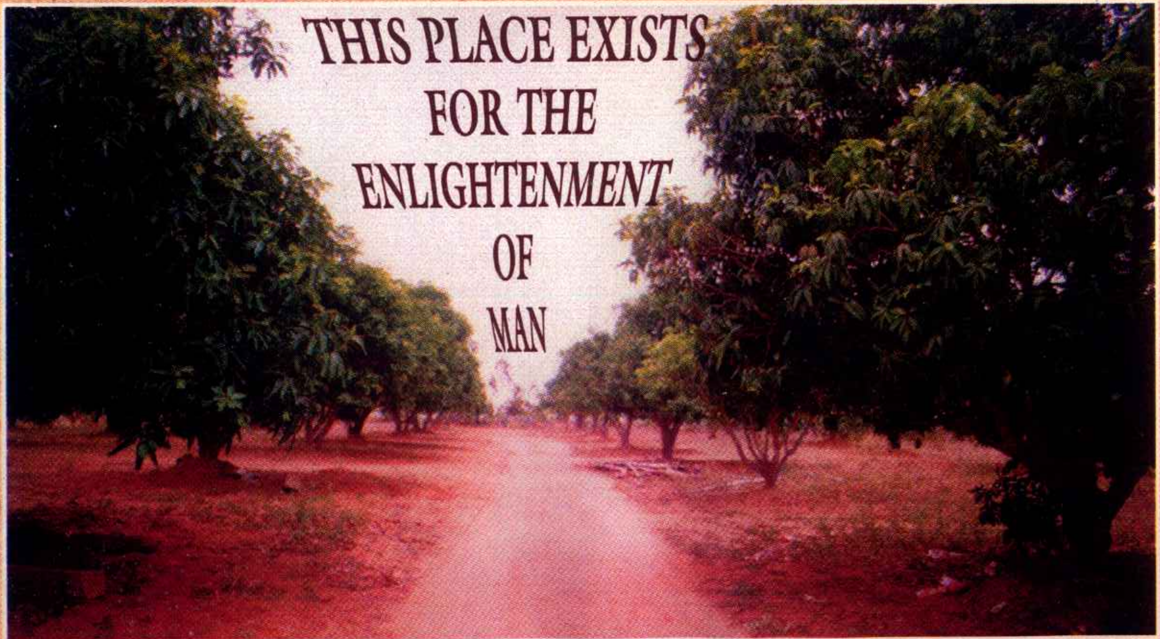
ॐ

मोक्षो नाम जीवस्य विमुक्तिः एतस्मात्
इन्द्रियाणाम् विमुक्तिः एतस्मात्
अहंकारात् विमुक्तिः एतस्मात्
मनसो विमुक्तिः एतस्मात्
ज्ञातस्य बन्धात् विमुक्तिः एतस्मात्
सम्स्कृतेर बन्धात् विमुक्तिः एतस्मात्
समाजस्य बन्धात् विमुक्तिः एतस्मात्
कर्मणो बन्धात् विमुक्तिः

इति सत्यम्... सत्यमेव सत्यम्

ॐ





Satyaloka - The Abode of Truth

ॐ

सच्चिदानंद परब्रह्म
पुरुषोत्तम परमात्मा
श्री भगवती पद्मावती समेत
श्री कल्कि भगवते नमः

The Dharma of KALKI

- an introduction

Liberation from Mark
is
Liberation from Society
is
Liberation from Civilization
is
Liberation from Knowledge
is
Liberation of the Mind
is
Liberation from the Self
is
Liberation of the Senses
is
Liberation of Life
is
Enlightenment.

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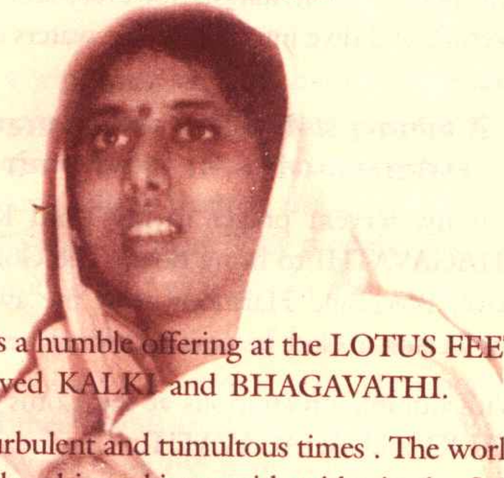
Dedicated to the

DIVINE LOTUS FEET

of

BHAGAVATHI AND KALKI

THE ACHARYA'S MESSAGE



This book is a humble offering at the LOTUS FEET of my beloved KALKI and BHAGAVATHI.

These are turbulent and tumultous times . The world on the one hand is making rapid strides in the field of science and technology while, on the other hand, large scale confusion and conflict prevails for the teeming millions, both at a personal level and at a collective level. The most obvious manifestation of this conflict is at the material level. Pushed to a corner by these endless conflicts, every human heart is thirsting for freedom from the loneliness, boredom and emptiness within. It is against this background that this book comes as a ray of hope with the promise of illumination of every thirsting human heart and the opening up of new vistas in life. For, the Way that the DHARMA of KALKI shows, is

not the way of any dogma or belief, but rather one of an intimate personal discovery of the Truth behind the various faiths and religions of the world.

This book is an invitation for every seeker of Truth to come and dive into the Divine waters of KALKI's Grace.

हे भगवन् प्रभो कल्कि जगतां शरणं भव ।
धर्मसंस्थापनं कृत्वा सुवर्णयुगदो भव ॥

It is my fervent prayer to my Lord KALKI and BHAGAVATHI to bring down The Golden Age of Love, Peace and Harmony with the awakening of our Personal God in our individual hearts.

With humble prostrations at the Lotus Feet of my KALKI and BHAGAVATHI.

– *Acharya Sri Akshayamati.*
August, 1998.
Mumbai.

THE WISE OLD HERMIT

There was a wise man, an aged hermit, who lived high up in a mountain cave. Legend had it that he could answer any question that you put to him. One day, two young village wastrels thought of playing a trick on the wise old man. They thought of asking him a question that he wouldn't be able to answer!

One dark night, they climbed a tree and shot a blinding light into a sparrow's eyes. Then quickly they closed their hands over the stunned bird and made way to the wise old man's cave.

Their plan was thus : with hands behind their backs, they would test the hermit. They'd say, "What do we have in our hands ?"

If he guessed it was a bird, they'd say, "What kind of a bird ?"

If he guessed it was a sparrow, they'd say, "Tell us, Wise One, is it dead or alive ?"

If he said it is alive, they'd squeeze the life out of the sparrow and prove him wrong.

If he said it is dead, they'd prove him wrong again

by letting the little creature fly !

They walked the mountain trail, flashed the lantern at the mouth of the cave and waited. A gruffy voice called out to them to come in. Slowly and carefully, they walked to the wall of the cave, where on a small platform, was seated on leopard skin, a serene old man with a flowing white beard, almost touching the floor of the cave.

He glowered at them through his narrow eyes and hollered out, "What is it, my boys ?"

Faltering, they replied, "O Wise One ! Tell us what we carry in our closed hands ?"

His gaze pierced them as he waited. And then he said, "A bird".

They said, "What kind of a bird, Sir ?"

He replied, "A sparrow".

The two young men looked at each other in triumph and they asked, " Tell us, old man, O Wise One, is it dead or alive !"

The hermit looked at them and thought. He looked at them again and said, "As you will have it, my children!"

The same is true of our lives. We hold the keys to our destiny in our own hands. Each moment offers

us yet another opportunity to go a step closer to whatever we desire. Then, whether we spurn this opportunity by choosing to turn a blind eye to the messages coming to us from all over - or whether we welcome and embrace the opportunity, is a matter of choice over time.

This book is an opportunity too, one that may allow us to break our self-imposed shackles and soar high like the eagle on a thermal. We gain much by being receptive to the message staring us in the face. For as Oscar Wilde would have put it :

Each little thing that we do
Passes into the great machine of life
Which may grind our virtues to
Powder and make them worthless,
Or transform our sins into elements
Of new civilization, more marvellous
And more splendid than any that has
Gone before.

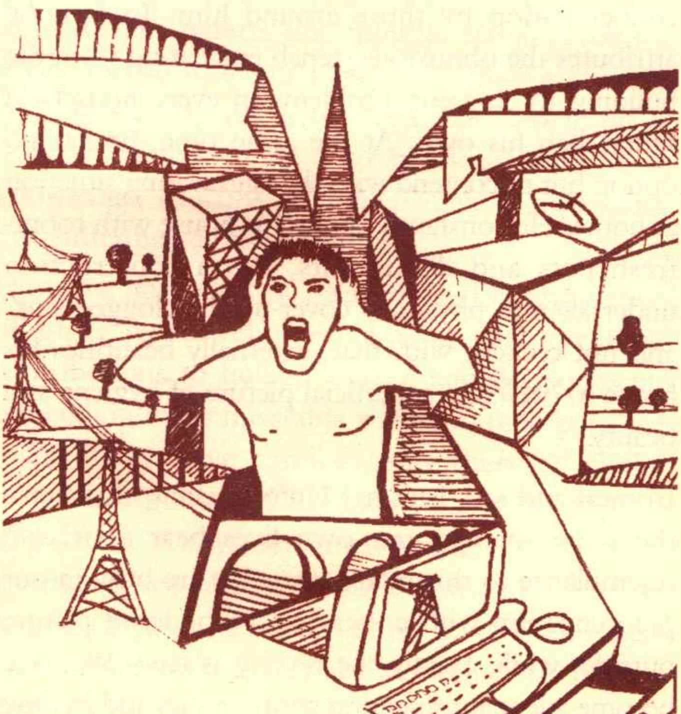
Welcome aboard for a journey into the recesses of our innermost selves and into the vast frontiers of the universe. For nothing is impossible in "The Land of Infinite Possibilities", the Eternal Kingdom of Creation, in all its splendour and glory.

A CRISIS BECKONS

From times immemorial, man has sought fulfillment in a holistic state of being. Each situation in life is unique, leaving man thirsting for a satisfactory explanation or insight. As the brilliant writer and thinker, T.S. Eliot very wisely, had pointed out years ago, "Where is the life we have lost in living; where is the wisdom we have lost in knowledge and where is the knowledge we have lost in information ?" Losing ourselves in an outward pursuit of knowledge, we come nowhere near fulfillment. Boredom and meaninglessness confront us at every stage of our lives. A pause from the mad rush of our daily routine aggravates our hollow, meaningless existence. Problems, stresses, sufferings, tensions, broken relationships and a total lack of fulfillment come to the fore. We seem to be madly scribbling away on every bit of paper available at every moment of our lives to make sense of our existence. If we pause and review our lives, what we do see is a void, a complete emptiness with no meaning or purpose. We lead the lives of robots.

We have devised intelligent mechanisms to cope with

various situations. This is more a defensive strategy of "effective management of the situation", rather than full-bodied acceptance and understanding of our own lives. Our crises have peaked, choking our being, but we put up a brave front, with plastic smiles against the most insurmountable odds. Life has become a constant game in the pursuit of events which would grant us momentary pleasure while we try to avoid situations that cause pain, gaining some



Oh! For some peace and quiet!

dexterity as we go along.

Imagine a situation wherein a young man who is very conscious of his image and other aspects of his surroundings is confronted by a crisis in his household. His kitchen-sink has clogged with wet-waste. A friendly neighbourhood plumber offers to help him out but our man, in order to protect his self-generated image refuses to acknowledge that his kitchen sink is clogged–he fears ridicule or condemnation by those around him. In fact, he attributes the obnoxious stench emanating from the buiiding to clogging problems in every household other than his own. At the same time, he has no option but to contend with the aggravating situation at home. He constantly sprays his house with room-fresheners and deodorants, has a construction undertaken to physically cover-up the clogged sink, and not content with that, externally beautifies his home to present a superficial picture of hygiene and beauty.

Ironical and sad, isn't it ! Unfortunately, if we take the same analogy, our own lives bear a striking resemblance to this man's story. We are busy in our preoccupation with presenting a wonderful picture outside, while exactly the reverse is true. We have become adept at presenting plastic smiles and leading our lives in the peak realms of a self-effacing

hypocrisy. Deep down we are nothing but helpless children, putting up a pretense of false maturity. We have built up illusions of our exaggerated self-worth and esteem in order to compensate for the seething insecurity of our lives.

The elementary problem seems to be our basic inability to identify the faculties within ourselves that could address these basic issues. While the mind is a wonderful tool to address things external, it fails miserably to handle this internal crisis beyond a stage. We fail to identify these situations and apply our intellect to seek a solution. The end result is then characterized by a tremendous amount of knowledge, which is quite ineffective in redeeming our suffering, disconsolate state.

Have we not heard of scientists and eminent men of great world-renown, making path-breaking contributions to human welfare and development, but ending up as miserable wrecks in their personal lives? They have carried unto themselves the unbearable burden of information and knowledge. They have always remained vulnerable to their internal crisis, unable to cope with the immense complexity and inconsistency in their lives. Their relationship with just about everything has broken down.

Stresses between man and man, man and his

environment, man and technology, man and the co-existing fauna, and just about everything is on the brink of an imminent collapse.

The problem has both internal and external manifestations. While we have mentioned about the inner crisis earlier, the external condition is characterized by a collapse of health, a failure of economic systems at the micro and macro levels leading to abject conditions of poverty, large scale corruption in governing mechanisms, alarming increase in narcotic addictions in general, child abuse in various forms including sexual abuse, and so on.

This is not to state that honest attempts at addressing these issues have not been made earlier, but these efforts have been characterized by cosmetic changes with limited impact. Out of these efforts have emerged solutions that are a continuation of the same problem, either in their manifestation in a less apparent, less troublesome form or, the creation of allied problems in different forms. Thus, such solutions have taken the form only of a temporary management of the problem rather than any real attempt at addressing the situation.

Isn't it a characteristic of society today that we confront our problems in a "black-box" fashion to allow ourselves convenient handling of the issues

"from a distance". It helps to assuage our feelings of guilt at not taking responsible steps towards addressing the core of these issues. Thus, if it becomes uncomfortable for us to take care of the dependent elders at home, it becomes more comfortable to create "old-age persons' care homes" with our responsibility becoming seemingly limited– for there is somebody who has taken the responsibility. But how many such institutions can we create? Similarly when it comes to the issue of poverty-stricken children, we have a lot of agencies trying to address the problem in various formats– going even to the extent of providing night shelter. But sadly, some of these organizations have themselves become bigger than their own concept, and the issues they seek to address have taken the back-seat.

While it is true that welfare activities with a perspective of relief and succour are necessary to handle the various crises, it is also very essential to go back a few steps to identify the root of these crises.

Various religious denominations of the world have tried to address this question against a backdrop of their own social circumstances. But, if we observe all around, there is a death of spirituality within the maze of organized religion. Genuine spiritual

freedom which the religious scriptures have been talking about remains a myth for the teeming millions. Ritualization and monarchism become the all-important pillars supporting the spiritual edifice, leading to even greater bondage.

The end result is the marginalization of man and his innermost urges. Man's attitude to religion and religious teachings has also become compartmentalised with a superficial indulgence in ritualistic paraphernalia rather than a deep and redeeming understanding of scriptural nuances.



Reading a map can only show the way....
We have to walk the distance ourselves.

THE LOST TRAVELLERS

A group of men, women and their children were on their way to a big city from their village home. Their journey took them through a very big, dense forest, replete with wild animals and eerie sounds. As fate would have it, they lost their way in the midst of the forest.

You can form a fair picture of the scene : there was utter chaos - children wailed in the blackness of the night - indecisive and confused parents and grown-ups couldn't comfort them.

The impending doom was temporarily mitigated by the arrival of an army corporal, adept in the ways of survival, and completely familiar with the forest. Duty, however spared him limited time and since he was to go in a different direction, he patiently told them how they could get out of the dark, dense forest. He taught them the techniques of survival, and he taught them the art of making a torch-light from the dry twigs.

The overjoyed travellers heaped their thanks on the corporal, who soon went his own way.

Typical human nature soon took its toll on the travellers. Each one of them wanted to take credit for leading the others out of the forest. Egos clashed. Inevitably, various factions were created consisting of a leader and his small band of supporters. The immense enthusiasm amongst the leaders led to different interpretations of the way out of the forest. The fracas resulted in the travellers neglecting the lit torch provided by the corporal. The torch extinguished in the melee.

Now, none of them knew how to light the torch. They had been counting the proverbial chickens well before the eggs had hatched. They had not paid enough attention to the corporal while he had explained. More confusion and fighting prevailed.

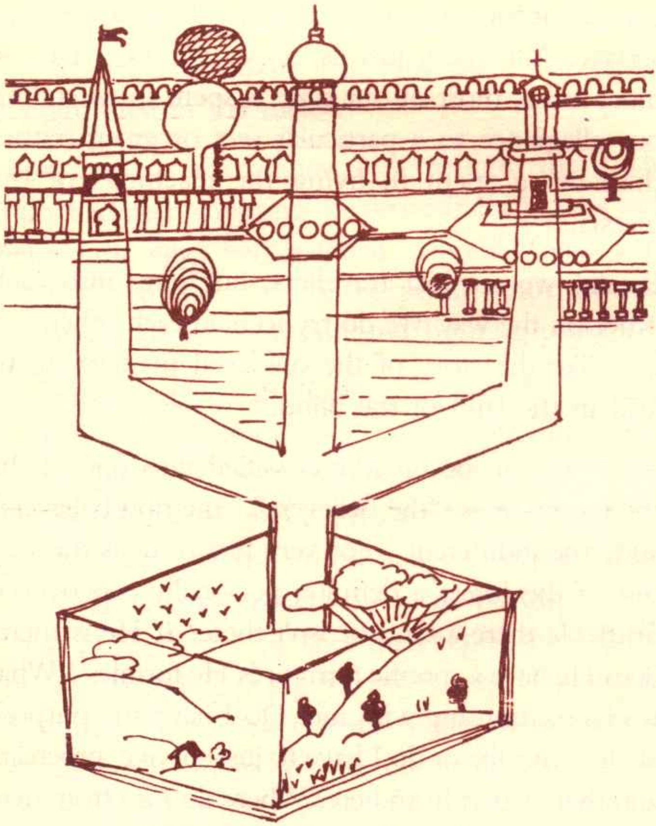
It was soon daybreak. Each leader with his band of supporters went his own way. They kept going round in circles. Tradition has decreed that we pay obeisance to our saviours. So it happened with this group. Artists of the group sculpted images of the corporal, whereas others drew his portrait on the barks of tree with clay. They then began worshipping these, fervently praying for a way out of the forest. None of the travellers ever made an attempt to recollect the advice of the corporal. Death soon overtook them in the form of hunger or as prey to the wild denizens of the jungle.

So it has been with life. Time and again, messiahs and torchbearers of the Truth have made their appearance in the midst of mankind providing deep insights into aspects of life and living. However, what remains today is a superficial identification with a particular religious denomination and an emphasis on the ritualistic aspect of it. The teaching and the essence of the scriptures are only provided with lip-service. And then, just as empty vessels make the most noise, most of our time is spent in defending our allegiance to a particular sect or group rather than being spent in living the teachings of the messiah.

Finally, we are lost travellers, bumping into each other on the way. We do try to help each other, but it is like the story of the one-eyed man trying to lead in the land of the blind.

All of us can be broadly classified into one of the three categories, "the believers", "the non-believers" and "the indifferent". For very few of us is the way out of the forest a definite, personally experienced Truth. Is there a God or isn't there? If He is there, does He have a specific form or is He formless? What is His relationship with me? Do I have any purpose at all in this life or do I have to just survive, procreate and then depart from here? Where do I go from here or is this it ? Would I be punished and would

I suffer if I don't follow the religious tenets of my forefathers? These and many other questions demand their attention from time to time in our lives, but we prefer to ignore these questions. They make us uncomfortable. We shudder to take responsibility for our lives, finding solace in the fact that everybody is in a similar situation. Even the so-called "believers"



One Tree - Many Branches

amongst us do not KNOW for a fact whether there is a GOD or not. We believe, because our elders have before us, and they believe because their elders have before them. We need the security of an identification with something. We relate, superficially, to some denomination or sect. Karl Marx was not much off the mark when he remarked: "Religion is the opiate of the masses". While some of us would watch movies, party or play games, others amongst us would feel pious and sacred because we do not indulge in these "frivolous" activities. We spend our time with God only in such activities as "kirtan-singing", visits to the temple or other designated places of worship and so on.

This is an erroneous perception of spirituality. No event by itself is spiritual. It is the relationship of the individual with the event or thing that determines the spirituality. Thus, one could be working, one could be bathing or one could be eating. All these actions can be uplifted to the domains of a vibrant spirituality, depending on the attitude of the individual. On the other hand, one could seemingly be talking about God twenty-four hours a day, spending all his time in temples and places of worship, meeting only with spiritually inclined people and at the same time be a totally non-spiritual person in his attitude. His mandatory presence at such events maybe from a perspective of avoidance

of other situations in his life; for instance, a non-harmonious household, a stressed work environment and so on. A lack of will to address these situations may be prompting the individual to make a beeline to the nearest available escape route. And in his perspective, it does his "image" in the eyes of fellow-men a whole lot of good to be found frequenting places like temples and satsangs rather than to be found in bars and cinemas.

But it is an escape mechanism all the same.

On the other hand, a spiritual person has total absorption and involvement in the object that is demanding his attention at any given moment in time. If he is watching a movie, he will be totally engrossed in it. If he is at a satsang, he will partake of it in whole, not in parts. It is not that if he is in office, his mind is pre-occupied with the satsang and while in the satsang, he is pre-occupied with thoughts of home.

Thus, spirituality is an attitude, not events by themselves.

A blind man was visiting his friend late in the day.

THE NEED OF THE HOUR

By the time he was ready to return, it was pitch dark outside and he was offered a lantern to take home with him. He laughed at the suggestion - day and night were all the same to him and carrying a lantern in that sense was useless.

His friend, however, thought that though he may not need it, it would help to prevent someone from running into him in the dark.

So the blind man started off with the lantern. But, it wasn't long before someone crashed into him, knocking him into the ditch. Agitated, the blind man screamed, "Hey ! You blind man, can't you see this lantern ?"

It was then that the stranger told him that the lantern had gone off.

What this anecdote teaches us is that it is much safer to tread in the world of our own darkness than to try and tread in the illumination of somebody else's light. It necessitates a greater awareness of one's own state as it is, and operate from there with total

responsibility.

If we really observe our lives today, we beg and borrow from every available source. Rather than operate from where we are, we operate from where we would like to be. Rather than take responsibility for our lives, we look for opportunities to palm off this responsibility. Rather than lead our lives with guidance from the illuminating inner source, we have come to a state where this light has all but extinguished.

The Bhagawad Gita shows us a chariot with the five horses. Arjuna, who is atop the chariot represents an individual like us, lost and confused. The five horses represent the five sense organs and their expressive world. In the initial state, Arjuna has no control over the five horses or their movement. Each one of them drags him in a particular direction making him go berserk and astray. Krishna, who symbolically represents the "Antaryamin" or the "Inner-dweller" within each of us, arrives on the scene and takes charge of the horses. However, the process of reining in the horses brings in a lot of aggression and rebellion from the horses before they finally settle, stable under Krishna's watchful care.

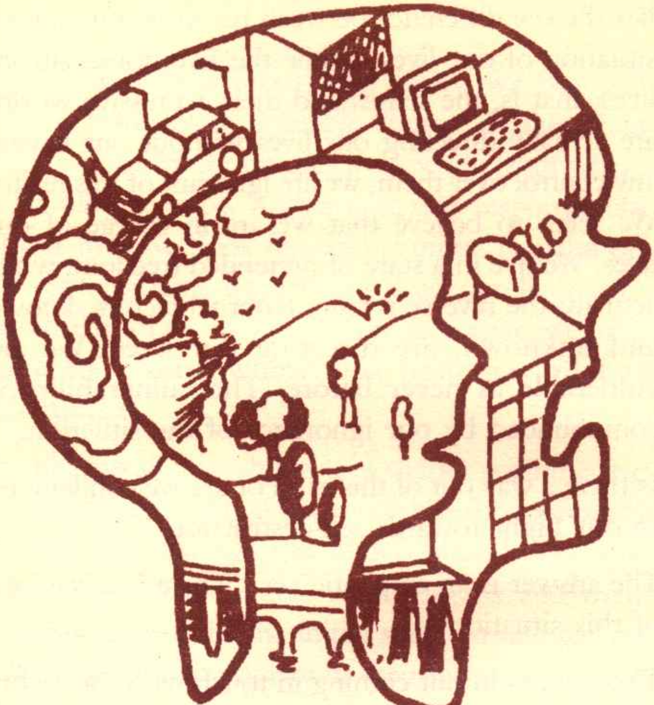
One of the key aspects of the above situation is the fact that Arjuna was aware of the horses leading him astray and the impending doom as a result. Therein

lies the key difference between his situation and the situation of our lives. While the five horses in our lives, that is, the senses and their expressive worlds are actually directing our lives without our having any control over them, we are ignorant of this reality. We seem to believe that we are in charge of our lives. We live in a state of pretended freedom, while actually, the reverse is true. External factors, known and unknown, are directing our lives. We are vulnerable as never before. The vulnerability is compounded by our ignorance of the situation.

Is there a way out of this at all or are we condemned to our flight towards self-destruction ?

The answer is an emphatic yes ! There is a way out of this situation !

The key lies in our coming in touch with the reality of our lives and the associated helplessness. We need to know NOW and HERE, not in our yesterdays and not in our tomorrows, that we are now travelling in a train towards guaranteed doom. An acute awareness of the situation in the light of our abject helplessness will awaken our Guiding Light, the "Antaryamin" or the "Indweller" within us, and help rein in the straying horses. True, there will be a few jolts during the process of reining in, but they represent the proverbial storm before the calm. Hence, we need not be unduly concerned by the



The inner - world beckons; the outer-world is occupied

temporary jolts. We only need to be receptive to the wonderful world that is awakening inside.

It does sound very simple - in reality it is simpler, but the current complexity of our lives has almost disabled us in achieving this kind of awareness. For instance, if we see the primary guiding factor of our lives today, it is "fear" and "insecurity". Fear of the known and fear of the unknown are guiding our destinies. We work because of our fear of poverty;

we educate our children to ensure the availability of work; we get married out of a fear of loneliness, and so on and so forth. At every stage, it is fear which is the guiding mechanism. Even the most successful of businessmen and corporate chiefs are paranoid about competition and workers' unrest. There is also a fear of losing what one has acquired in the form of earnings and reputation. The greatest motivator in all of individual and social action today, seems to be fear.

The need of the hour is for each one of us to become responsible for our lives and become aware of the erroneous perceptions that are bringing us to misery. The events by themselves do not cause suffering - it is rather our perception of the events which cause suffering.

This correction can be brought about by a true spirituality entering every aspect of our lives, and by our working towards sanctifying our lives.

SPIRITUALITY AND THE SCIENTIFIC TEMPER

Nowadays, it has become a norm to relate everything to the presence of a scientific temper. But sadly, this terminology itself has been the victim of an erroneous belief. True scientific nature primarily demands a mind that is receptive and open to new perceptions, howsoever far-fetched they may seem in the Newtonian-Cartesian mode of thinking.



Can Science ever explain to a mother why a child LIKES to walk into a puddle.?

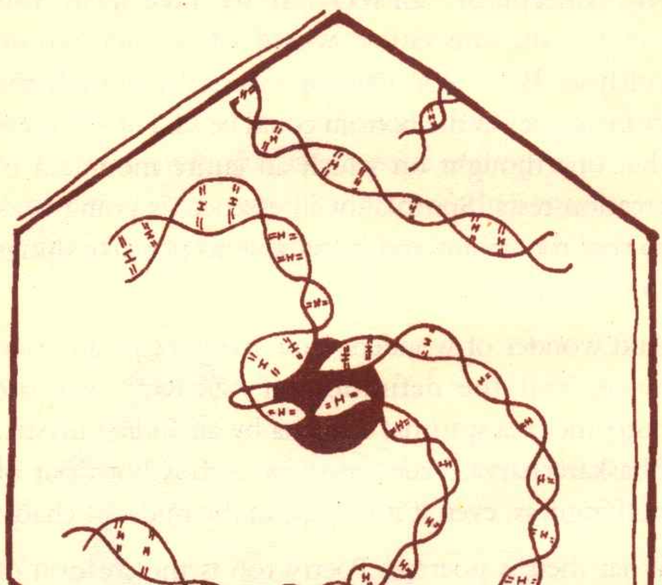
Let us acknowledge an all pervading fact of life. In a way, all science too is poetry, when it comes to the expression of natural phenomena. All science and related technology today owe their genesis to the first postulate of mathematics which is not subjected to any debate. It is a hypothesis empirically defining the concept of "ZERO". If we take away this hypothesis, the entire world of science would collapse. If we consider an inverted pyramid, the pointed apex at the bottom could be said to represent that one thought on which an entire mountain of creation rests. Spirituality, in essence, is going back to that root point and being able to perceive things from there.

And wonder of wonders, how many of us are even aware that the definition of "ZERO" was the outcome of a spiritual sadhana by an Indian mystic, Bhaskaracharya. True creativity is thus born out of nothingness, even if it may be in the midst of chaos.

What then is poetry ? Poetry too is the creation of the human mind in the flight of imagination born out of a single spark of inspiration, from an external or internal source. In the context of this, how would you define science when it cannot exist in theory without the concept of "ZERO". Poetry, obviously.

The above write-up is not to undermine the scientific temper in any way. Can one strand of a mat be

utilized to judge the quality of the whole mat ? It cannot, because it would be "unscientific" to do so - it does not fulfill optimal sampling requirements. How then can we use one aspect of creation to fathom the laws of creation ! It would be a grave folly and this is the pitfall of today's generic thinking.



Kekule's dream - a mystical experience............?
Science is an outcome of Spirituality............

Through brilliant advances of the mind, we have been able to understand a lot of "How Things Work" in Creation. For instance, we do know that Silicon and Germanium have certain qualities which enable their usage as semi-conductors of electricity. This facilitates their usage as switches in circuits. But why the electrons, protons and neutrons in them are capable of behaving in a particular fashion is termed as an "attribute" of the element, which is given in life. We can only observe and exploit this aspect of creation, we cannot create it. Or we know that penicillin is an antibiotic. Why it has this property can only be ascribed to it's being a gift of Creation.

Of this, it is absolutely necessary to be aware. The fact that science has given us a lot of things to live with, but nothing really to live for.

What then does life demand, to understand and enjoy it in toto ?

If we observe life, we can clearly see various dimensions of existence. The most obvious is the "PHYSICAL" dimension where all things and happenings manifest themselves. This is the dimension in which today we are observing a great variety of problems like sickness, disease, corruption, crime, poverty and so on. Individually and severally, we try to address the situation. The reactions vary from indifference to anger to stark helplessness. It is

obvious that the physical world is not an end in itself.

We then direct our efforts in a direction from where we can influence the thought processes of man with the creation of a generic awareness about relevant issues. This leads us to the PSYCHOLOGICAL domain, the domain of man's thought processes. Setting right of issues at the psychological domain can definitely lead to more permanent solutions in the physical domain.

The psychological dimension itself is influenced by the MORAL dimension, a dimension which gives a definite direction to man's psychological processes. The moral dimension itself derives it's inspiration from the SPIRITUAL dimension, a domain of intimate and personalized communion with the source of our Creation. This domain should not be misunderstood for the mechanical world of dogma and ritualistic belief that has come to characterise organized religion of today. It is a throbbing, dynamic and evolving entity, creative in it's entire aspect. All the problems that are externally manifesting in the world of today can be traced to the elementary breakdown of this dimension in man. Man's relationship with his spiritual core has weakened like never before. There is an urgent need to restore this dimension to all it's pristine glory. The impact would be a spill-over, a setting right of

issues in all the other dimensions.

When we operate a "software package" in a computer system, any problem that is encountered has to be treated one step below the level of the language in which the package has been developed. A problem that is encountered there has to be referred to one step lower, that is, at the assembly language level of the programme. An obstacle there can be cleared at the machine language level of the programme, while the next step is addressed at the hardware or circuit level. The circuit itself comprises components like Silicon and Germanium which have various attributes. We have no control over the attributes; we can only understand them.

Similarly, it is with life. When we encounter limitations as regards various issues of the physical dimension, we try to revert to the second dimension which is one step behind i.e. the psychological dimension. A limitation there leads us to the moral dimension. But we stop at the spiritual dimension. Thus, to address issues at the spiritual dimension effects solutions at every other level.

For instance, we do know that poverty is a major problem in India with just about everybody seemingly expressing concern over it. There are a lot of efforts also being made to provide welfare for people afflicted by the situation. These welfare

measures operate in the physical dimension of existence. At the same time there are developmental and activist interventions in such situations, which are trying to create a mass awareness of the problem in the light of the root causes involved. Thus, there is an immediate attempt at addressing the issue, and an attempt is also made to identify the root-cause of the issue, to address them through a psychological intervention at the political level.

There is a man standing on the banks of a river. Suddenly, he hears a child screaming for help. The child is drowning. He jumps in and saves the child. But to his surprise, he soon finds another child crying for help, then another and another and another and so on. While the saviour does need to get in and save the child immediately, it also becomes necessary for him to look around and see if somebody or something is making the children fall into the river. This will enable him to understand and tackle the situation at its root. This also happens to be the goal of spirituality with respect to any situation encountered.

In the situation explained earlier, by the impact of various developmental and welfare measures that are initiated, it is obvious that not enough people really believe they have a stake in the life of every child who is born on this planet; a stake which will make

them responsible and accountable. For, if a certain quantum of people were to operate at that level, it would ensure a transformation at the macro level. Consciousness in Creation operates with it's Own Law.

A recent research study on the behaviour of monkeys highlighted an amazing pattern. A few monkeys in the jungles of Africa started washing potatoes in water before consuming them. It is probable that they learnt this habit by observing human behaviour. Soon all the monkeys in the pack started following suit and it was later observed that monkeys in nearby areas started doing the same. But, the real wonderful learning from this exercise came when monkeys in parts of Europe developed the same habit. This was the influence of the collective consciousness at which the monkeys were operating. The distances did not matter, it was the tuning in to the consciousness that mattered.

Another global problem that is currently being addressed in the psychological dimension is the "environmental" issue. But, how often have we observed that every single person has an opinion of his own, which seems to be clashing with that of everyone else. People hardly ever come to an agreement about anything; what is generally worked out is a compromise - a temporary pushing of the issue under the proverbial carpet until the next crisis

beckons us.

It should be noted that while the above is true of community situations, things are no different at the individual level. The conflict at the individual level manifests itself as the conflict at the community level. The micro influences the macro and herein lies the key.

All of us are concerned (or at least pretend to be) about the world around us. But, the fact is that the collective consciousness of humanity has yet not been influenced by the flow of these thought processes. Isn't it an obvious fact that, if enough people were concerned about the state of children or the state of the environment, it would enable a change in the current status quo with more effective implementation of the strategy supported by the majority ?

Every individual tuning in to a particular thought process will impact the overall efficacy with which the issue under consideration is tackled. The sad reality, however, is that most of us are only superficially concerned about the issues that we profess to address. We look at issues only at the macro-level, getting overwhelmed by the sheer magnitude of their presence.

We forget that it is the micro-level interventions that impact the macro issues.

As an anonymous poet had observed years earlier,

A tiny pebble idly tossed,
Into the placid stream.
With gentle splash, it sinks from sight
And never again is seen.
But, outward from that gentle splash,
The spreading impulse tends.....
Who knows
On what distant shore,
The spreading impulse ends.

Today, we are in ignorance as regards the power of the thought process.

If we address issues within an immediate context and an immediate perspective, not really bothering about the macro, the macro will sooner or later take care of itself. We are blind to the crisis signals we are receiving from the immediate circumstance, or rather we would prefer not to address it, for it has embarrassing connotations. As mentioned earlier in this book, it is convenient to address situations from a distance for it means that we can transfer our responsibility. An immediate situation demands our immediate attention. It demands our taking responsibility for the situation. We certainly are not ready for it.

The key to the macro lies in the micro.

How often is it that when we have halted at signals at road-crossings, street urchins come to beg. Can you recollect the confusion and embarrassment that we encounter at such moments? All our attempts at handling this situation are only mechanisms to get away from a disconcerting reality. Some of us, in fact, have developed a strategy in terms of an intellectual perspective to handle this situation. But all the same, deep down these situations are gnawing at our beings, demanding answers. We just shove them under the carpet yet again.

And then, in meetings and seminars, we will discuss the same issue demonstrating extreme concern. From a distance, it is alright, manageable. But, not as a stark, naked reality of our lives.

Thus, every moment, we are making efforts to distance ourselves from the reality of our life situations. Today, due to a making of our own choice, we are hopelessly out of touch with reality. We are basking in the glory of a fool's paradise.

The psychological dimension of man appears to be operating in a vacuum, unable to find ample inspiration which can be sustained. This vacuum is because of our disconnection with a dynamic spiritual dimension which will provide inspiration to our moral dimension.

The spirituality we are referring to here leads to a

child-like simplicity, a state where there is no conflict on any issues. We just respond to situations as and when they arrive, not carrying baggages of worry about either past incidents or future occurances.

What is needed is a Spiritual Revolution!!

Whether we are looking at micro or macro issues in our lives, there is a need to set right fundamental issues of our life rather than just keep addressing superficial ones in an ad hoc manner. If the spiritual dimension of man undergoes a transformation, we shall witness automatic transformations in the moral, the psychological and the physical domains.

A spiritual state is an extra-ordinarily ordinary state characterized by a total absence of inner conflict. In fact, expect for those trained to observe, we may easily be missing out on spiritual giants who are leading very ordinary lives in the world. But a deeper observance of these men would lead to wonderful insights on the harmony and peace that characterizes their every action.

We shall again stress here that it is not as if certain acts or events are spiritual. Any act, be it working in an office, washing clothes and utensils, swabbing the floor, cooking, painting, sculpting, singing, handling a counter at a shop and just about everything else can be uplifted to a spiritual plane

by the attitude of the performer.

An erroneous perception some of us seem to be carrying in our minds is that certain acts are spiritual while others are not. Thus, some people strain a lot to attend and perform what they consider to be spiritual acts. While it is perfectly justified to follow any course of action that may be suited to one's temperament, it is definitely not imperative to do so. One person may decide to quit an active working life to retire in solitude, to indulge in his spiritual search. While it may fulfill his temperamental requirement, it is certainly not necessary that another individual follow suit. That individual may be running a very successful business and contributing to the well-being of society through the creation of wealth.

Another often-held erroneous perception in life is that wealth and spirituality cannot go together. Haven't we heard of widely respected Yogis such as Janaka who were actually kings leading very prosperous lives? Spirituality has to address the poverty of the spirit and enrich it. In fact, people who have a negative approach to the creation of wealth do so more because of a lack of understanding of the sacredness in the creation of wealth. It is frustration at their own failings which brings them to a state of judgement. Spirituality has absolutely

no connection with life-styles, dogmas or rituals. It is a state beyond all these and can adapt itself to any situation. A spiritual person accepts life as it is and does not demand of it. He sees a perfect world. Every situation and circumstance is perfect for him for he is totally free from anything that would make him perceive otherwise. It is this freedom that guides his destiny. Thus, he never has a reason to complain or find fault. The song is eternally alive inside and keeps on playing all the time.

A story connected with the Nazi concentration camps gives a wonderful insight of the spiritual state. It is said that there lived a prisoner who, even though under the sentence of execution was considered fearless and free. He used to come to the middle of the prison square and play his guitar. All other inmates of the prison would be drawn, as iron towards a magnet to the alluring sound of his music. Under the spell of his music, even they became as fearless as he. The prison authorities perceived this as a threat and forbade him to play the guitar.

But they could neither stop him from playing the next day nor stop the other prisoners from gathering around him. In frustration, the guards angrily dragged him away and had his fingers chopped off.

The next day he was back again, singing and making

whatever music he could with his bleeding fingers. The crowds were cheering him lustily. The guards once again dragged him away and smashed his guitar.

The following day he was seen to be singing with all his heart. What an alluring song it was !! So pure and uplifting !! The crowd soon joined in and their singing made their hearts as pure as his and their spirits as invincible. The angry guards had no choice but to have his tongue torn out.

A hush descended over the entire camp, a something that seemed eternal and deathless.

And to the astonishment of everybody, the man was back at his place the next day, swaying and dancing around his bleeding, broken finger in the centre while the guards could do no more than stand rooted to the ground in wonder.

It is said that when a famous Indian dancer came back to dancing after being fitted with an artificial leg following a serious accident, she was quite matter-of-fact, mentioning non-chalantly: "You do not require feet to dance ! ".

It is the state within, which determines the flow of divine music; external events are mere tools of expression.

An old sage had this tale to tell about the spiritual philosophy of gurukulas.

An old man was walking along the beach, observing a star-fish being washed ashore. Soon the star-fish would die, for lack of water. He gently picked it up and threw it back into the water. He continued doing this with other star-fish that were being washed ashore. An urchin was carefully watching him do all this and letting out wild guffaws periodically. The old man continued his action unperturbed and undisturbed. Soon the urchin got restless and addressed him thus, "Old man, why are you wasting your time sending the star-fish back to the water. Do you know that there are so many millions of star-fish being washed ashore that even if you spend your entire lifetime in this activity, it would hardly reach out to even a small percentage of all the star-fish that are being washed ashore. Do you think your action would really make a difference?"

The old man paused and replied taking yet another star-fish in his hand, "Son, I confess I really do not know what would happen to all the star-fish that are being washed ashore every minute. But to this one", he said, fondling the star-fish in his hand, "I am sure it will make a difference."

IS GOD RELEVANT TO OUR LIVES ?

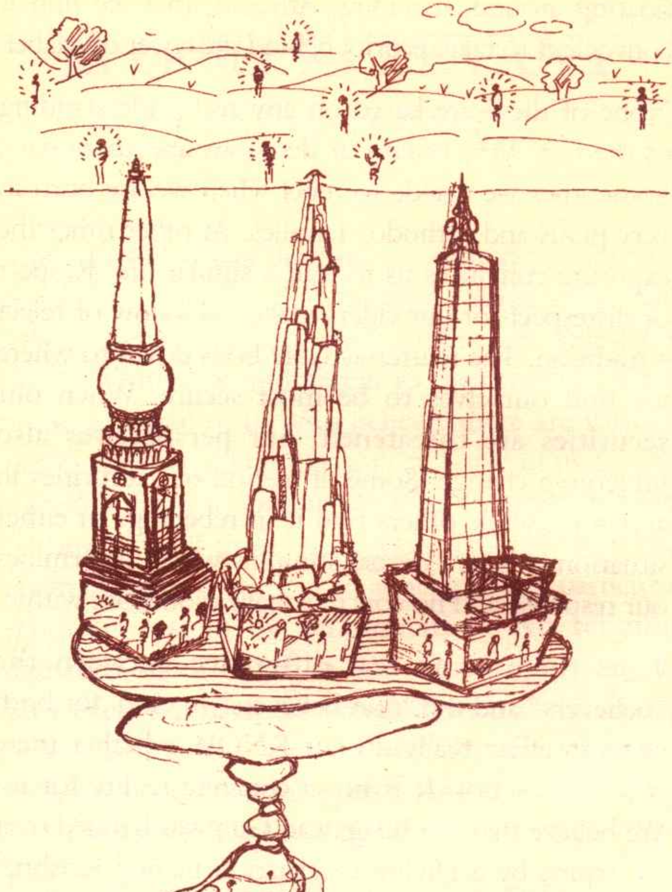
The word God has become a common part of our lexicon in everyday conversation. Some of us say "We believe in God" while others say that "We don't". Others are indifferent to the question. Even amongst those of us who believe, there are various perceptions regarding this aspect. Some of us ascribe a specific form to God while others swear that God is formless. All these perceptions emerge from the realm of belief, a belief or an adherence to a particular religious system or denomination. No religion demands blind belief in it's most original form. However, our laziness coupled with convenience makes us take the easy way out. We become either "believers" or "non-believers". And there are some of us who are just indifferent.

With deference to our so-called intellectual states and scientific temper, we do not even address this basic issue of ignorance in our lives, an issue which has a bearing over our entire lives. We do not possess any knowledge as regards the "existence" or "non-existence" of God. We possess merely "concepts" and "ideas". There are so many theories and concepts

floating around, including Atheism, that we find it convenient to take security behind the cover of a label.

None of these are based on any real understanding of the fact. Very often our decisions are reactionary. Sometimes we decide to rebel when we are born in very pious and orthodox families. At other times the exposure convinces us to lead a similar life. Respect or disrespect for our elders makes us follow or reject a tradition. The matter actually boils down to where we find ourselves to be most secure. When our securities are threatened, our perspectives also undergo a change. Some of us find our securities in accepting while others find it in rebelling. In either situation it is an external stimulus which determines our response and no concrete realization from within.

Thus there is no real difference between the "believers" and the "non-believers" in God for both of us in effect really do not KNOW whether there is a God or not. It is not a concrete reality for us. We believe that the Bhagawad Gita was handed over to Arjuna by a Divine Incarnation named Krishna; very few of us across the ages know whether this is a reality, a myth or a legend. Some of us choose to believe it while others do not. There are still others who appreciate the wonderful philosophies extrapolated in it and remain content in the intellectual acquisition of that knowledge.



Believers, non-believers and the indifferent; everybody is resting on a shaky foundation for nobody KNOWS. Only DISCOVERY can provide us the security.

Then we also have people who talk about seeing God in everybody and in everything. While we do say this, how many of us actually experience it. It is basically a concept we can identify with and intellectually play upon. It makes no significant difference to our lives.

At the same time, there are saints, mystics and other people, both past and present, who portray a very different personality, a personality which seems to be representing a strange sense of joy, of wisdom and of clarity of issues in life. There are a lot of human beings we meet in the course of our lives also who represent a strange fullness in everything they do. They are fascinating to observe and watch, and we realize that we are missing something, a fact that is highly frustrating.

Another distressing reality of our lives is the division between what we would like to be, and what we naturally are. We wish that we should not get angry with others, but the reality is that we do get angry and can do nothing about it. We would like to believe that we are honest and truthful, the reality is something else. We would like to believe that matters of the spirit rule us while in reality we are led by matters of the flesh.

If we were really to see the realities of our life, the picture is not a very fascinating and inspiring one.

It is downright depressing to observe unacceptable facts about oneself. The solution then is to wear a mask and pretend to be someone else.

It is in the same fashion that we pretend to relate or not relate to God. Except for an abiding fear in time-tested rituals and dogma, for, social factors seem to be demanding adherence, we really are pretending to relate to objects of our worship.

When we consider the lives of mystics and certain others mentioned earlier, we see the key difference. They seem to have enjoyed a deep personal communion with the source of their worship, be it any particular form or in a formless state. It is this communion which is the result of a mystical experience that has enabled them to come to terms with their reality.

We started off this chapter with a question on whether the term God itself meant anything at all to us or was it merely a belief system sanctified by years of usage.

Don't you think that this is a question relevant to each one of us, whatever be the denomination we follow, or even if we do not follow any denomination; for us to come to a state where we KNOW - it is no longer required that we just believe. If we belong to any religious denomination, isn't it

a responsibility we owe ourselves to go down to the depth of the issue and come to conclusions regarding the reality of our own lives and live the truths of religions we proclaim to pursue, in the light of that understanding.

Yes, this question of whether or not there is a God and if there is one such entity, what our relationship with it is, is definitely a question that bears relevance to each of our lives.

The attitude towards this question should be in the nature of a quest, a discovery; a very personal and sacred discovery where your truth is your Truth, not one borrowed from anybody else.

Some of us would prefer to have a facilitator, a guide, who, equipped with the strength of their own discovery, play a supportive role in our quest. But, these Masters and Gurus equip us with the proverbial fishing rod; we have to do the fishing ourselves.

A young man was extensively in the habit of day-dreaming. One day, he dreamt that he had walked into a new supermarket in town and to his surprise found God standing behind one of the counters. Curious, he went upto the counter and asked, "What do you sell here ?". God replied, "Everything that your heart desires". He could not believe what he had just heard. He decided to ask for the best things

a human being could ever aspire for. "I want peace of mind and love and happiness and freedom from insecurities and fear," and so that he didn't appear selfish, he added as an after-thought, " Not just for me, for every being on this planet."

God gave him a very compassionate smile and said, " You have got me all wrong, my dear young man. We do not sell any fruit here; only the seeds."

The quest demands commitment and an urge to know the truth and get to the bottom of it - not a superficial indulgence in it for curiousity.

It does not demand an acceptance or rejection of God. It however demands utmost honesty from oneself and an acceptance of oneself as one is, not as what one would like to be.

Then, on the basis of experiences of millions of people the world over, we would like to introduce you to a process, a technique, call it a YOGA if you like, that can enable you to come face to face with the Ultimate Reality, whatever it may appear to be from the point of your perception.

Welcome to the world of KALKI, the world of discovery of your very own personal truth. It does not matter whether you belong to a particular denomination or you don't. The questions are similar; situations are similar, only the mode of their

expression could be different.

Just get into the groove and see the answers unfolding themselves for you. And while that is happening, also observe a sea-change in your life-situation. The world is like a mirror; it reflects your state. And as the viewing section gets cleaned, what remains is creative art at it's most original best, not one wrong stroke anywhere, a fascinating perfection emerging from all that chaos we have got accustomed to. A world where your creativity would begin to find fresh expression, in tune and in harmony with the forces of Creation.



The Age of Discovery Dawns........

WHO IS KALKI ?

Traditional Hindu scriptures have defined the concept of "Avatharas", special manifestations in Creation, with a specific extra-ordinary purpose. Avatharas are in the nature of "phenomena", happenings from time to time. The scriptures have not really laid any limit to the gamut of the field of expression within which an "Avathara Purusha" can manifest him/herself. Thus we could have political Avatharas like Mahatma Gandhi, Martin Luther King, Mikhael Gorbachev and others, Avatharas in the world of music such as Tyagaraja, Shyama Shastry, Yohaans Bach and others, spiritual or celestial Avatharas like Rama, Krishna, Jesus Christ, The Buddha, Prophet Mohammed, Bhagavan Mahavir, Zarathustra, Guru Nanak and others.

Celestial incarnations or Avatharas come with a celestial purpose; a purpose to guide man during his sojourn on this planet. The magnitude or the intensity of these phenomena themselves vary depending on the objective of their manifestation.

To millions of people the world over, characterised

by a non-limitation to the adherents of any one particular denomination or religion and encompassing theists and atheists alike, KALKI represents a celestial spiritual phenomenon which is pregnant with the promise of an impending new global order. This order is characterised by an end to man's suffering state and the dawn of a new "Age of Awakening". This awakening would lead man's consciousness into hitherto unexplored domains in the spiritual realm. It however does not imply each individual becoming a monk or a nun and renouncing the world. It is the dawn of a new spirituality, a spirituality that does not manifest itself only at certain times and in a few select places like places of meditation and worship, but rather a spirituality which would enrich and guide every aspect of our lives.

This phenomenon, in the nature of earlier observed spiritual phenomena is observer-dependent (Bhakta – Paradheena in the Indian context) in it's format of interaction and is very powerful in it's manifestation in terms of sheer magnitude of impact. As Sri Ramakrishna Paramahamsa, one of India's most revered and respected mystics, who himself was an Avathara Purusha, once said, "There is no doubt that God exists in all things; but the manifestation of HIS power are different in different beings. The

greatest manifestation of HIS power, is through an Incarnation. Again, in some incarnations, there is the complete manifestation of God's power. It is the Shakti, the power of God, that is born as an incarnation.... God incarnates as man from time to time, in order to teach people devotion and Divine Love .... AND WE SEE GOD HIMSELF, IF WE BUT SEE HIS INCARNATION.

The definitive nature of the present awakening to KALKI, is an unprecedented acceleration in the nature of this Divine Grace becoming available to countless people the world over. In this massive new awakening, there is no place for shallow religious belief, mock sentimentality or the atmosphere of fear that has grown to characterise organized religion of today. For the first time, people are learning to leave behind the paraphernalia of their beliefs, superstitions, dogmas and rituals and move on at last to the actual final discovery of the God of their forefathers – who has now descended as the KALKI AVATHARA, the Avathara Purusha of the spiritual iron age, the KALI YUGA. His mission is to effect the total transformation of man and restore the Spiritual Glory of his existence.

The word KALKI itself refers to the Purushottamma Sri KALKI, who is a continuum of Sri Rama and Sri Krishna and Jesus Christ and many other, perhaps

less intense manifestations of GOD; it also refers to the Divine Phenomenon and the concept, which is an intellectual construct deduced from the phenomenon.

KALKI aims to address what HE perceives to be the root of the individual and collective crisis - the absence of a Personal GOD. What man has lacked sadly all along, for centuries upon centuries, is only that sustained, healthy encouragement – not to merely thoughtlessly believe in, but to explore and discover through an integration of various Sadhanas (spiritual practices), the God of his wise forefathers.

He in a way fulfils Sage Aurobindo's moan way back in the days of the Raj, "What India needs especially at this moment is the aggressive virtues, the spirit of soaring idealism, bold creation, fearless resistance – of the passive tamasic spirit of inertia, we have already had too much. We need to cultivate another training and temperament; another habit of the mind. We should apply to the present situation, …. That what we need, what we should learn above all things, is to dare, and again to dare and still to dare." It is this tamasic fall that India has been afflicted through the last few centuries of it's history that KALKI hopes to remedy through HIS intervention and entry into human hearts as the "Indweller" or the "Antaryamin".

The message, though addressed primarily to Indians by Sri Aurobindo is relevant to peoples across the globe. People all over will benefit immensely by the upsurge of this "awakening" in India. India is destined to play the role of spiritual guide and leader of nations shortly, but not before it sets it's own house in order.

The daring itself is manifesting in a very dynamic fashion. Mankind is no longer required to face an external enemy, which is a threat to it's freedom. Rather, emboldened by the awakening of the Supreme Being in their hearts as the "Antaryamin" or the "Indweller", man ought now to face the enemy of Kali in his own heart. And the attainment of the "Indweller" within the realm of one's heart would lead to fulfilment of his expression in every other sphere of his civilization as well. It is the dormant potential within every human heart; it's immense coiled and unspent power, that has been the despair and cry of every sensitive human heart across the ages.

Though KALKI never demands an acceptance of HIMSELF as the Supreme Being, people from various walks of life have discovered this truth for themselves through mystical experiences. Devotees for whom the way is one of simple Bhakti call Him KALKI BHAGAVAN; on the other hand, Vedantins

and intellectual Brahmavada call Him SAT-CHIT-ANANDA PARABRAHMAN. Still others refer to Him as the PARAMATMAN, THE SUPREME BEING, while for a lot of people, He is an intimate PERSONAL FRIEND.

Every people of every religion are at perfect liberty to worship HIM precisely in the way their religion enjoins. And every religion has got it's own special name for Him. In His present massive coming as KALKI, the Supreme Being wills that each people, discover the self-same one Truth through their respective religions, if at all they have a traditional adherence. His advent therefore represents THE HOUR OF THE GRAND UNIFICATION OF ALL RELIGIONS AND THEREWITH OF ALL PEOPLES.

This awakening in the heart heals people holistically. It sets right relationships, wipes away depression, boredom, loneliness, meaninglessness in life by inundating people's hearts with intoxicating peace and bliss.

THE YOGA OF KALKI

"Yoga" means "union" with the Supreme Reality or the Supreme Being. In the Dharma of KALKI there is a division between the seeker and the sought at the beginning of the journey. After that we walk with HIM, talk to HIM, become more intimate, embrace HIM and slowly dissolve into HIM.

To achieve this, KALKI suggests a Sadhana, a spiritual practice which integrates various aspects of Rajayoga, Gyaana Yoga, Karma Yoga and Bhakti Yoga , in addition to providing a fresh perspective to the whole concept of liberation. The Dharma of KALKI does not negate any of the revelations or realizations that have happened in the past, whatever their source may be. One of the guiding principles of the Dharma is the respect for the tenets of all religions. However, the backbone of the teachings is to discourage blind faith and rather encourage getting to the roots of issues and addressing them there. Thus, there is no place for superstition, blind belief or dogma in the Dharma. The focus rather is on a mature understanding and an aggressive pursuit of the Truth; for oneself; not in a generic fashion.

To facilitate this process, the Dharma, in keeping with the above perspective, definitely does not demand a blind and mechanized adherence to it's tenets. In fact, there is no belief system to the Dharma. There is an emphasis on discovery; an authentic and unadulterated discovery of oneself without any pretensions or guilt associated with the discovery. To facilitate this discovery itself, the Dharma demands that we take responsibility for our lives. When we take responsibility for our lives, wonderful miracles start happening. All the forces of Creation seem to be on standby for providing help and support to us in our onward journey. But the same forces of Creation remain silent spectators if we do not take any responsibility for our lives. It is imperative to understand that the onus of our lives lies squarely with ourselves. Within ourselves, we have the power of consent to joy and to sorrow, to suffering and to Grace.

It is all a matter of perception and KALKI wants us to become aware of the erroneous perceptions which are causing misery in our lives.

As an example, let us consider the case of an individual who is afraid of the dark. To offset this fear, he wishes, hopes and prays that the darkness should go away. If he is not able to achieve this, he desires that there be somebody alongwith him who can help him offset his fear of the dark. KALKI

extolls us to see that the basic problem here is the individual's fear of the dark. Instead of focussing on this issue and addressing it, he is only looking for a way out of the issue. This, according to KALKI, is the main problem afflicting man today. He is not able to address the fundamental issues of his life, primarily because he is not even in touch with the issues. He urges us to see the fact that when we are colloquially referring to suffering, we are referring only to the process of running away from the same.

Let us assume that there is a child in the first grade of her school. It stands to reason that the child will move to the second grade only if she learns all that is to be learnt in the first grade. Just visualize a situation where, without successfully negotiating her tests, she keeps on complaining that she is dissatisfied with her teacher. Perhaps this problem can be addressed once or twice, but not after that. If the problem persists, her parents have to accept the fact that her inability to clear her tests is an internal problem, not an external one. The problem has to be rectified with a proper perspective to enable a solution.

If we take the current situation of our lives, our handling of issues is no different. Every moment in Creation is an opportunity for us to learn and evolve further. The movement is almost vertical if we take into consideration a single context. It is only after completing our lessons at a particular stage that we

can move to the next stage. But instead of learning from situations, we actually try to escape. As we have seen in the example earlier, we wish away the darkness or would like to do something to offset our fear of darkness. KALKI would like us to address "our FEAR of darkness" rather than the darkness itself, as has become our habit now. He would like us to perceive events in our life as a given, an aspect of Divine Grace. The events in a particular context would continue happening until we actually learn from them. Thus, if we have a problem with our reporting superior in our place of work, we immediately decide to change jobs. But, even after a few swaps, we realize that the problem persists. It is because the problem is within us and only finding an external manifestation wherever we go. So, the Sadhana here is to look inward and address the problem. All the control mechanisms for situations manifesting in our lives are within ourselves.

If only we would observe and come to realize this truth about ourselves, our vulnerability would be greatly reduced. We would come to a state of "Freedom" as it were, free of the external context and the situation.

In one of HIS Divine utterances, The Mahavakyas, KALKI extolls us to concentrate on the journey of our life and forget the destination. The destination will take care of itself. He says that

"Awareness is Freedom". Note here, He does not say, become aware in order to become free; He rather says that awareness itself is the goal.

Also, normally in our lives, we are ceaselessly living in the past or the future. KALKI reminds us to observe this condition and look at the conflicts arising therein.

An observance of the condition should lead to a positive acceptance of oneself; not in an atmosphere of tolerance; not with a sense of guilt, not with a sense of resignation, but rather with a sense of discovery, a sense of awe. What we are is a fact of our life; we need not condemn ourselves for it. The event in itself is sans quality; we qualify the event by our perception of it.



For instance, an erroneous perception could be our sense of ownership regarding events.

Bhola was walking home from the market with a song on his lips and a smile on his countenance. He had just made a killing at the weekly bazaar in his town. The

purchaser had no clue regarding the local price of the handicrafts that Bhola was selling and had agreed to a price much greater than what Bhola would have expected in his wildest dreams. He heard a commotion in the road but was too caught up in his own self to really spare a thought to what was going on. News was abuzz in the marketplace that local bandits had ransacked a house in the nearby village. This news did fall on Bhola's ears, but it failed to ring a bell. As he neared his village, his children were on the streets and they came wailing out to him that burglars had ransacked his house, making a getaway with all their valuables. Bhola was aghast. All his life-savings had vanished. What was he to do now !

Now, this is an event in Bhola's life. Let us see what are the various ways in which Bhola can respond to it. Option 1 is for Bhola to enter into a deep depression at his loss and blame all and sundry for it. He could blame his wife for being careless with the locking of the front door; he could blame the local panchayat for not providing the village with adequate security services, curse the stars for bringing him misfortune and so on and so forth. That is all very well said. But what difference does it make to his end condition, for the valuables are not going to be recovered due to his tirade.

Look at the spiritual lessons in the above situation.

Bhola is taking absolutely no responsibility for himself. He lacks objectivity in an agitated state. Hence, he is not able to address his own immediate problems. He is not willing to venture afresh, for he needs time to recover from his shock. All his attention is directed outwards and he looks for opportunities to vent his frustration at unsuspecting passers-by. His situation is only getting worse, for every moment is demanding his attention afresh, whereas all his attention is riveted on a happening of the past. Newer crises emerge with the passing of each moment. He further sinks into his world of depression; his family is in despair, living in abject poverty conditions and there seems to be no way out. Haven't you noticed, the forces of Creation which we normally ascribe to luck in our colloquial terminology seem to desert us in our moments of despair.

One of the greatest tragedies of our lives today is that we are not able to address our issues which are at hand. We take great solace in dwelling in the past or creating castles in the air for the future. The present is conveniently forgotten. For, we have no answers in the present.

This is KALKI'S most fundamental message. That each one of us is very badly out of touch with the basic reality of our lives. We gloat in the past, we wallow in the future, but, we do not pause to see the realities of our present. Being in touch with the

present and responding, not reacting to it, is the essence of a dynamic spirituality. How often we are found discussing totally irrelevant things; things that hardly make a difference to the lives of either of the discussing parties. Each one of us has our own opinions, and we take great pride in holding to them. There may be pressing issues in each of our lives clamouring for our attention, but we would not like to see them. We prefer to live in the world of illusion and concepts. The reason we discuss irrelevant things and want to win arguments is because of our desire to dominate each other. Domination itself is a game born out of a need to energize ourselves in the midst of a very tiring existence. We are cut-off from the source and need to beg and borrow energy from each other in order to keep ourselves going. Yes, we like to win arguments, for if we lose, our entire day or sometimes even several days together on end, are spent in depression. We are tired and sleepy all the time. Even as we wake up, we would like to go to sleep, if only an opportunity presents itself.

That then is the reality of our life. Every act has become a burden, every day has become a drag. Instead of looking forward to every day opening up in front of us with enthusiasm, we keep searching for every opportunity to be away from reality, in the deep recesses of our slumber. It is almost as if we are in hibernation, opening our eyes once in a

while, only to discover that the problems confronting us are too overwhelming, we would rather go back to sleep and wake up later. It is our ardent desire that the problems would just vanish upon our waking up. Sadly, that day never seems to be actualizing in our lives.

Because, like Bhola, life has defeated us. We are not ready to accept that situation. We would like to pretend to be winners and give excuses and explanations for things not working out in our lives, the way we would like them to. There are pressing problems demanding our attention and all these crises are in the nature of opportunities. But our shortsightedness disables our ability to see the opportunity in such events; we actually are rejecting the opportunities that are coming our way because of our erroneous perceptions about them.

Now, let us consider option two.

Let us consider an entirely different response from Bhola as he comes home. He sees the agitation in the air; he sees his wife feeling guilty and broken. He just accepts the reality of the situation. That decision has miraculous effects. His calmness enables him to objectively assess the extent of damage and the immediate actions that are demanded of him. If he has come in touch with the teachings of a great master such as KALKI, he would see the

opportunity in the situation. He would see the situation as it is, rather than as he would choose to perceive it.

Now, let us make an attempt to come to a "right understanding" of his situation. The reality is that his suffering started when he became aware that it was "his" house that was burgled. The sense of ownership had the capacity to cause pain. This is the perception that was erroneous. For KALKI in one of His revelations, says "Everything is mine, learn to hold it in trust for me". Nothing and nobody belongs to us. We are holding things in trust for the generations to come. If we understand this clearly, life becomes a different ball-game. Everything acquires a different flavour. There is a sense of sacredness in handling something that has come down as a gift and a blessing to us. There is no sense of despair at "losing" something. For, we need to be thankful for the moments that the blessing has been a part of us. Thus, there is a relationship between us and everybody and everything around us. Any abuse including misuse and disuse of this relationship leads to crises. The abuse itself can be on an individual level or a collective level. For instance, all creatures, save man have a symbiotic relationship with the environment. There is a lot of give and take. But man has looked on the earth only as a resource, not as a vibrant, dynamic, living entity

with whom he has a sacred relationship. The breakdown in this relationship has led to an abuse of the gifts of nature. And today, it is a commonly known fact that we are facing a crisis of survival vis-a-vis environmental issues. Man's relationship with his environment has got bruised, broken. Relationship itself is a matter of perception. Man's erroneous perception that he was master and Lord of his environment has led to the breakdown of his relationship and the consequent crisis.

The setting right of this relationship is a spiritual healing process, a comprehensive and holistic healing which leaves nothing unsettled

Now, coming back to Bhola. There is a crisis in his life. But, his perception decides whether this is an opportunity that he grabs with both hands to move the engines of his life further or whether he sinks under the weight of it's burden. The knife as is well-known, serves different purposes in the hands of a surgeon and the hands of a butcher. The knife itself cannot be blamed or eulogised for the action it has been utilized for.

For each one of us, the crosses are well-defined, if only we care to perceive. Proverbially, we always feel that the other's cross is less hard to bear and would gladly swap places. In fact, all our lifetimes are spent in this exercise. But Creation has a wonderful design

technique. All our crosses are uniquely designed for us. They are customized to meet our educative requirements during our sojourn through this planet. It is only when we lift our crosses willingly and carry them squarely on our shoulders, would a Kingdom beyond the realms of our imagination open up to us.

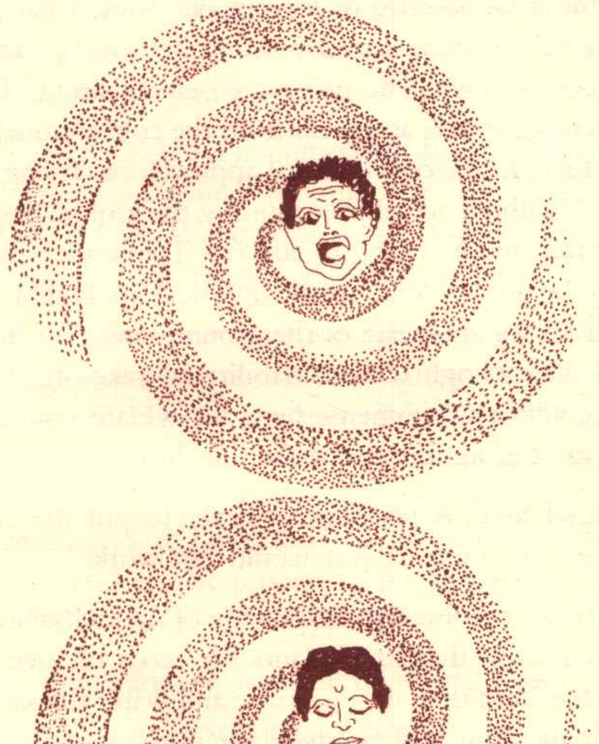
What has to be borne in mind is that this recognition of ourselves is a positive process, a key to the frontiers of the spiritual realm . It is not a negative process characterised by feelings of guilt and remorse. Then we would just get caught up in the world of a mock sentimentality, which is very superficial and hypocritical. There is no real understanding, or a feeling of repentance for our past actions born out of ignorance. A real understanding is accompanied by mature acceptance of oneself, with no pretences of who we really are. The fact of our lives is that we are driven by feelings of lust, guilt, hatred, fear, anger and so on. These emotions are the motivators of our current life.

To access the total fruit of Grace, it is not where we would wish to be that matters but rather where we are. If we are hungry in the stomach, it is critical that we address the hunger. It would demand that we act and we would rather vegetate, cribbing about the world in general and our destiny in particular. The wonderful thing about Creation is that at any given moment of time, answers are waiting for us;

our failure is in identifying the most important question of our lives at that moment. One of the main reasons we are not able to even identify the questions in our lives is because we are too tired indulging ourselves in "activities" of various sorts. Every activity is an attempt to escape the current reality of our lives. Action addresses the current situation of our lives, not in a reactive manner, but rather in a responsive manner. A response is a responsible act. Action stems from within; activity stems from without. The outside situation, even if it provides a stimulus for the action does not determine the response. The response comes from the power of inner conviction supported by life's realizations.

KALKI, here, reminds us of another fundamental truth; the fact that we are helpless in our current situations and really do not know what to do. We have been told to love one another; the fact is that we can't, even if we try to. Our inner states today have disabled such emotions from operating in our lives. When we talk of love here, we are not referring to the colloquial terminologies; we are rather referring to the Love that created a Jesus Christ, a Buddha, a Sai Baba of Shirdi, a Mahatma Gandhi or a Martin Luther King. It is not a love that has a capacity to destroy, but rather a love which has the capacity to create and to build.

THE WHIRLPOOL OF SUFFERING!



A man struggles with his suffering and sinks. Another man accepts suffering and transcends into BLISS.

What KALKI advises us here, is to become aware of the total absence of love in our lives, what we rather do, is crave for love in our lives and pretend to possess love. The process is self-defeating. The difference in this approach from the conventional is obvious. In the conventional approach of "trying to love", without actually recognizing the ground under our feet, we are trying to take-off. The result would only be an accident. In the approach as taught by KALKI we are aware of the ground under our feet and also recognize our inability to take-off. The possibilities are immense here, for we are standing on solid ground and not floating in the air.

KALKI here, is teaching us never to put the cart before the horse. It just would not work.

When we become intensely aware of the lack of love in our lives, that itself plants the seeds of love in our life. And then if we nurture and water the seeds well, the fruit will be there for everyone to taste and enjoy.

We will here come back to the presence or absence of events in our life. Our lives so long have been a mindless pursuit of pleasure coupled with a dexterous avoidance of painful situations. That is because we have begun to classify events themselves as being pleasurable or painful. What KALKI drives home through his teachings is the fact that events

by themselves are not pleasurable or painful; it is our perception of events which make them so. Every event, rather, is an opportunity to enter exalted realms of the spiritual plane.

The Yoga of KALKI is a process to attain MUKTHI, i.e. liberation from sufferings here on earth and MOKSHA i.e. liberation from the cycle of birth and death after our sojourn on earth.

This is not something we can acquire actually through our efforts. It is a celestial "HAPPENING". In one of HIS statements, KALKI says, "Not through your efforts would you reach Me, it is only through My Grace you would reach Me". The soil within us has to be cultured to enable the reception of this Grace. The process of preparing the soil is termed as the YOGA of KALKI

This preparation entails the following steps:

- A "right understanding" of our immediate situation leading to a " right awareness" of the same.
- Being in touch with the reality of the situation in the light of this awareness.
- Setting right our relationships with people / events / situations around us.
- Recognizing our state of helplessness in addressing the reality of our lives.

Thus, we recognize the fact that we have anger

within us. We should also come to a recognition of the fact that we can do nothing regarding the anger.

We are helpless in front of the situation. But this state of awareness has to be alive.

Assume that you are on a horse – carriage, driven by five horses. This carriage has no driver and the horses are going berserk. Can you imagine how much alive the crisis is for you at that moment ?

In our life situation, we have to become as aware of the fact that the sense organs and their expressive worlds are guiding our lives towards imminent destruction. When this crisis becomes alive in our lives, accompanied by our abject helplessness, that is when the LORD intervenes.

Thus, HIS intervention is a "HAPPENING" in our life, not something we can plan for. We can only try to make our soil conducive for the reception of Grace. We can't really make Grace happen in our lives in very much the same manner as we make efforts towards fixing a leaky faucet. The inner world and the outer world differ here. We can invoke Grace through prayer and wait, till it "HAPPENS".

And what are our lives, if not multi-media classrooms with a host of teachers to prepare this soil. Any direction we move, anywhere we go, our teachers are there in a variety of situations, in a variety of people. We only need to look at them as

such and not spurn their advances in the direction of our learning.

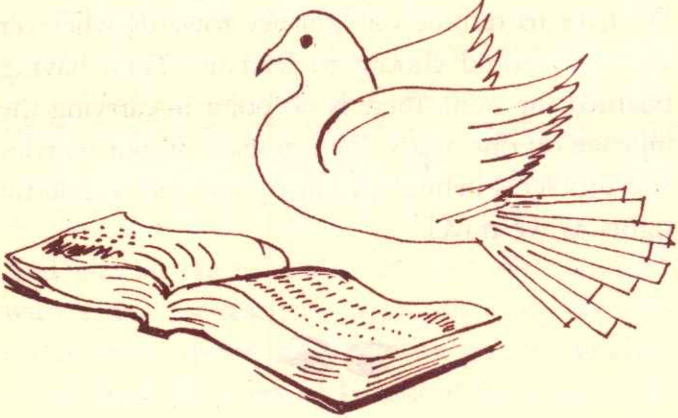
Unfortunately, what do we do in reality ? We like certain situations, we like certain people; we dislike others. Thus, our erroneous judgements make us loose a lot of critical learning in life. We sabotage our own education and stagnate in our lives. Instead of moving vertically, we begin to move laterally. Thus we spend our entire lifetimes addressing just one issue. Whereas, we have to move on completing our lessons as they come our way. Change is the essence of life and we try to battle even this essence. We want things to be permanent in our lives.

How much more off the mark can we get ?

The Yoga of KALKI is a process of putting our lives back on rails; a process we have long since aborted. We have to resume our journey towards wherever the rails would choose to lead us. Then having boarded the train, there is no point in carrying the luggage on our heads. We can leave all our worries and problems behind and just enjoy the wonderful sights as we travel.

THE MAHAVAKYAS OF KALKI

KALKI makes his mind known to people through HIS Divine utterances that are termed as "The Mahavakyas". The Mahavakyas are revealed in a private session to a group of seven esoterically chosen disciples. Through the disciples, they are transmitted to the monks of the order and from them, to the world at large. Extreme precaution is taken to ensure it's retention in a sacred and authentic form so that there is no corruption of the message when it reaches the masses.



The Mahavakyas have the power of KALKI'S will behind them. While there are plenty of revelations of KALKI we here will be addressing only one of them, the one that relates to HIS Divine incarnation on this planet to redeem mankind.

The Mahavakya we are considering for study goes thus:

"In this My one and only incarnation , for this fresh cycle of ages, the previous comings during the previous ages other than the beginning of the cycle being manifestations; I fulfill all the promises and prophecies vouchsafed to every people in all the scriptures and in all the ages; thus I shall now reveal all the truths that you shall need till the end of this age, when there shall be no human nature but only Divine nature."

KALKI here makes a clear differentiation between an incarnation and a manifestation. A new reader of the above statement would probably experience an inner conflict between his reverence and faith for earlier manifestations of the Supreme Light on earth. This conflict represents an ignorance of Reality. Not only does KALKI make the above statement; but through the infinite power of His Grace, He makes you discover the Truth behind the statement.

KALKI represents the continuum of all the earlier

AVATHARA PURUSHAS, who have blessed this planet with their infinite Grace. It is the preparation of the soil that they have ensured that has paved the way for the advent of the Supreme Being in flesh and blood on this blessed planet of planets. He thus represents the continuum of Krishna and Rama, of the lineage of the Buddha, of Moses, Abraham, Jesus and the Prophet Mohammed and of every seer and mystic who has walked through the glorious pathways of this planet.

KALKI explains to us the concept of Yugas (Spiritual Time Zones) within a time cycle of 24,000 years, which is called a Kalpa Chakra. The 24,000 year time-frame is divided as follows:

10,000 years of Satyuga or the 'Golden Age'
7200 years of Treta Yuga or the 'Silver Age'
4400 years of Dwapar Yuga or the 'Bronze Age'
2400 years of Kaliyuga or the 'Iron Age'

Each of these yugas are a period of distinct characteristics. They are indicative of a gradual and phased deterioration in the spiritual state of man. The Kaliyuga or the spiritual iron age is characterised by the upsurge of sentimentality and the death of genuine spiritual feeling. There is a hardening of the spiritual centre of being and almost an absence of sacredness within us. This is because the "Indweller" or the "Antaryamin" has been all but put to rest

within us.

The "Indweller" in order to awaken our sleeping sensibilities, takes an external form and through an externally stimulated action, rejuvenates HIS presence inside. This rejuvenation is within the realms of our being. The process is called the "Awakening of the Antaryamin" and this is where the uniqueness of His coming is evident. His consciousness has descended into the realm of a distinct human consciousness much in the manner that milk would dissolve in water. There is no way to distinguish the two after the mixing exercise. The earlier interventions within the period of the last 24,000 years have been more in the nature of the introduction of a piece of gold within a glass of water. There is definitely an influence, but to a limited extent. The awakening of the Antaryamin within the human consciousness leads to the transformation of man. KALKI is emphatic in stating the fact that He comes down only once in 24,000 years to fulfil this celestial mission. The Antaryamin itself can be awakened either by an internal or an external manifestation of the Supreme Reality in our lives, either in a formless fashion or in any form that is chosen either by the individual or over-riden by the Creator.

This awakening will enable us to understand the

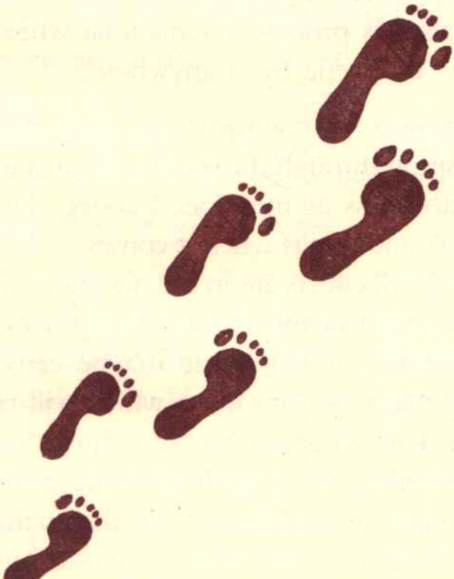
truths of all the hitherto revealed scriptures as well as the ones that KALKI is revealing now for our advent into the Golden age. KALKI's advent is the fulfillment of the teachings and the revelations of the major scriptures of the world. The end result of this awakening would be the transition of the entire human consciousness to Divine realms of existence. KALKI in all HIS Divine Splendour and majesty would preside over this transition.

Man is ancient and KALKI today is addressing the deepest urge of man; to transform himself, for man is made in the likeness of God. Just as in the ways of God, we see His desire to perfect His creation, in His dearest creation, man, too, we find this desire. This age-old quest of man has not been limited to the Believer, the Theist, the God – centered but has been the innermost passion of the myriad souls that inhabited this most blessed of planets.

This Mahavakya of KALKI represents the fulfillment of the quintessential dream of Man.

THE WAY

KALKI effects the implementation of His Yoga in the lives of individuals by creating a state of altered consciousness in the psyche of man through a mystical experience. He works on people individually as well as in a collective way. It is His teaching that only an altered state of consciousness can lead to the dissolution of the suffering state in man.



To achieve this He intervenes at any stage in an individual's life. The four Purusharthas of man according to traditional Indian scriptures are Artha, Kama, Dharma and Moksha. KALKI also blesses man with the state of Mukthi, the dissolution of all suffering, during his sojourn on earth. Taking care of survival needs comes under the gamut of Artha while Kama covers the entire realm of his desires, be it physical, psychological, moral or spiritual. Dharma is a blessing we receive in terms of our vocation in life - what we are chosen to do by HIM. Mukthi implies the dissolution of all sufferings while Moksha means the liberation of man from the repetitive states of birth and death. For some individuals this process is sequential while KALKI can really intervene from anywhere.

The purpose of His incarnation is to bring about this transition through the creation of an altered state of consciousness as mentioned above. Thus, there are no do's and don'ts when it comes to the Dharma of KALKI .All efforts are in the direction of wanting to create an atmosphere of bliss, peace, joy and fulfillment for oneself. One maybe erroneous in believing that it is our efforts which will take us to that state. KALKI gently, and sometimes with a little pressure will guide us out of these erroneous perceptions. The state is already there; there is no need to actually create it. A dissolution of our erroneous perceptions makes the state "HAPPEN"

in our lives. This is what KALKI implies when He states: "The world is perfect. You have to grow towards a recognition of this perfection." There is not a single event or a single object that is out of place in this Universe. If we consider something useless, it only means that we have not grown to a state of recognition of its perfectness.

KALKI provides knowledge and insights through His revelations, The **Mahavakyas**. Knowledge, unless backed by actual experience can never transform man, for it would remain intellectual and conceptual. To enable realization through experiences, KALKI incorporates the aspect of Bhakti, intense devotion. In the true flavour of His Mahavakyas, KALKI tells us to become aware that any Bhakti we are claiming is a pretense and urges us towards a complete awareness of the absence of Bhakti in our lives. To establish a bond with HIM and to discover His reality are the objectives of this Sadhana.

For a communication to happen between the seeker and Him, KALKI says that we establish a relationship based on either the Vatsalya Bhava (parent – child), the Madhura Bhava (the romantic), the Daasya Bhava (disciple) or the Saakya Bhava (friendship). These are aspects of relationships that we are reasonably exposed to in our existence. KALKI advises us to pick up a relationship suited to our temperament and establish a communication

with Him on the emotional basis of that relationship. A growth in this relationship will lead to a gradual discovery of His reality. The bond of the relationship will give us adequate strength to undergo the various sadhanas that He stipulates for us.

For the knowledge that we acquire to get internalized and stabilized in our life, KALKI takes us through a route of Dhyana (concentration) leading to a state of Dharana (a stabilization of acquired tenets within our psyches), still further leading to a state of Samadhi, a total absorption of the teachings in one's being. Implementation of His teachings would not be a conscious effort at this stage but rather an unconscious part of one's personality.

It is like we forget we have worn shoes, once the shoes fit us perfectly.

Then KALKI takes us to the Supremely Meditative state, from where all action emerges in a harmonious flow characterised by a fullness in every act we undertake. As we have earlier mentioned, there will be a total spirituality manifesting itself at this stage, irrespective of the event under consideration. This fullness would emerge from a deep inner silence, a silence with as much depth and creative energy as water deep down below the surface. When a flow happens from that depth, it represents a fullness of the creative process, where the mind has expanded to it's creative fullness.

But, the beauty of the process is that it is the awakening of the altered state of consciousness within man that guides him through this journey and not intense Sadhanas. As we have all along been mentioning, mystical experiences make things "HAPPEN"; nobody makes them happen.

In a strictly colloquial sense, a drug addict awakening from this state is not told or coerced externally to keep off drugs. He just drops the habit with a recognition of it's harmful effects on his system.

A certain congregation raised money for their various activities by selling tickets for reserved seats on certain ear-marked days of their festive calendar. It was during these days that the congregation was the largest and the patrons the most generous.

During one such congregation, a small child appeared at the gate in search of his father. But the ushers would not let him in because he did not have a ticket.

The child was begging and pleading but with little success. Finally, he managed to convince one of them that it was a matter of life and death for him and he would be inside only for a moment.

The usher's heart (!) melted. He said, "Very well then, since you are pleading so much, I shall let you in, but just for a minute. But then, beware, I should not catch you praying !!"

So much for our spirituality.

Or look at this one.

Ramesh meets Shiamak at a party. He is very pensive. Shiamak enquires what the matter is. Ramesh says, " I went to this meeting last night where a preacher spoke so touchingly that I want to cry." "So why don't you cry", asks Shiamak. "That's the whole problem, you know. I am a Hindu and the preacher was a Jew. How can my heart respond to him?"

The fact is that the heart had responded but the mind and it's conditioning limit the flow of Grace. There is no limit to Grace. It can happen anywhere, anytime, anyplace. Just be alert and aware to welcome it when it arrives. When all of Creation is designed to shower it on you, why do we feel that only certain acts can lead us there. True, we need help for an opening of our eyes towards the perception of this reality.

KALKI's message to you is to let it HAPPEN. You cannot find it by searching, you cannot find it by seeking. But you definitely have to be aware that there is "something missing".

Do we have anything to do with the shedding of leaves from the trees in autumn or with the growth of a baby into an adult through intermediate stages? It is a "phenomenon" that we observe happening. But we can do little to support or prevent the process.

RELATIONSHIPS

Arun came running into the hotel room in a very excited state. "I have made two new friends on the beach", he says in an excited fashion. "Very good, dear. Are they boys or girls?", his mother asks. Arun retorts, " How do I know ? They were'nt wearing any clothes".

Does it ring a bell somewhere regarding our lives ? If not, we will remind you. How often is it that we see things only as we are trained to see; not as things actually are. All our relationships are in a state of stress and turmoil on account of our pre-conceived images; not with reality.

We, more often than not, operate from our self-generated images. Even the images that we have of ourselves are much farther from the Truth. Instead of relating from the actual platform of our lives, we relate from a pretended artifical platform and this creates all the conflicts and stresses. For instance, we are jealous, but we'd like to pretend we are not and carry the burden of portraying an image that we would like to project to the world outside. We have become so adept at this art that in addition to

fooling others, we actually are living in a fool's paradise ourselves.

The Dharma of KALKI defines "transformation" as the setting right of all our relationships. Because, as KALKI puts it "Life is Relationships." Everything and everyone in this Universe is a creation of God and has to be treated as such. What relates us to each other and to everything else is our fundamental relationship with the Creator. A mother and son are related to each other due to their individual relationships with the Creator. The relationship hence has to be treated with the respect and sensitivity due to a sacrament.

In one of His Mahavakyas, KALKI says, "Everything is mine; learn to hold it in trust for Me."

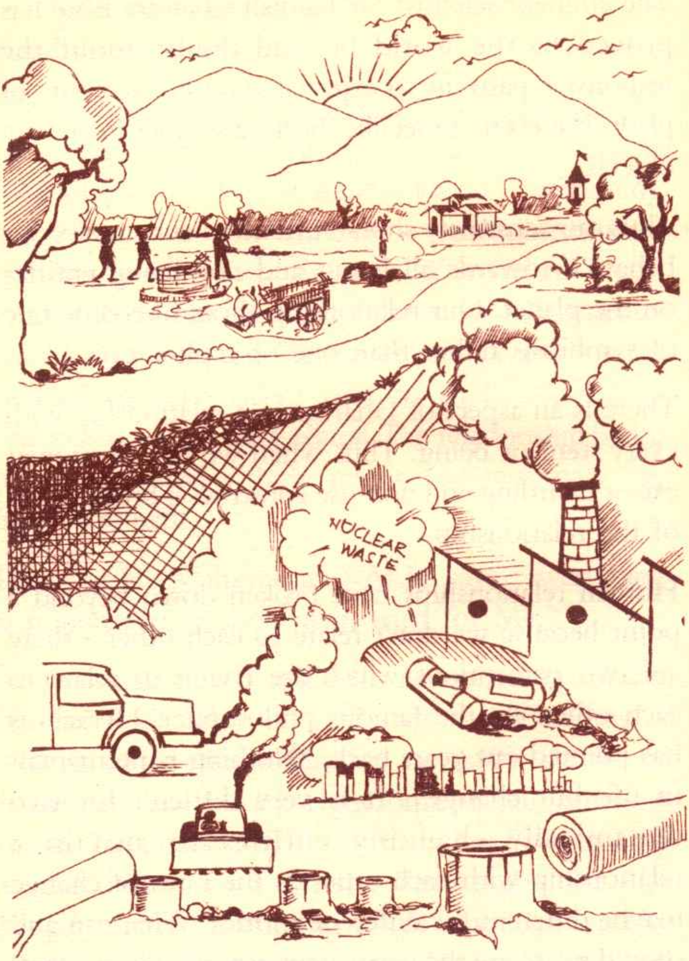
The message is loud and clear. All our relationships, be they with other humans, with other beings as well as other things that we normally classify as "material" can be set right only if our sense of ownership dissolves. We should rather be operating as custodians of a Divine Sacrament. In His Kingdom, there is nothing which is not dynamically vibrant and full of creative life. Hence, even when it comes to our flora and fauna, there is a need to recognize the death of our sensitivities within. How callously we pluck the leaves off the plant in an atmosphere of rank insensitivity!

The eminent scientist Sir Jagdish Chandra Bose has proved to the world beyond doubt about the responsive patterns to external stimulus not only of plants but even of metallic sheets and other inanimate objects.

Thus our sensitivity should extend to encompass our behavior towards all living and non-living entities on the planet. Our relationship should become one of symbiosis rather than one of exploitation.

There is an aspect of Dharma in a relationship with every item or being. Thus when we talk of money, excess hoarding and non-use construes a break-down of the relationship.

Human relationships have broken down beyond a point because we don't relate to each other - there are two perceptions which are trying to relate to each other. As the famous philosopher, Heraclitus has pointed out years back, "Nothing is permanent in life but change". It is very difficult for two dynamically changing entities to sustain a relationship with each other as the rates of change maybe different for different entities. What can and should relate are the permanent aspects; the spiritual cores of each other. Images keep getting built up and disintegrate. How then can images relate to each other. When, we are talking of images here, we are talking of our pre-conceived notions and perceptions



Man today has become a parasite on his environment

of each other. We then practise mechanized dead responses.

For instance, if we go to the sea-side to view a sunrise or the sunset, the brochures have sold the concept to us as the "done-thing" on a vacation. So it is the "done-thing" to go and watch the view because it is "supposed" to be beautiful.

And what is the truth ? The death of all feelings within us. For, as Hellen Keller's story amply testifies, it is not our eyes that see and the ears that hear; what has to be experienced has to be felt from the deepest recesses of our hearts.

And that's where our poverty lies... This domain has been experiencing a perennial drought and famine which has to be healed. KALKI promises the healing, but you have to become aware of this death within you and accept the situation with all it's accompanying helplessness. Acceptance invites miraculous change in the world of KALKI .And then, everything, be it a sunrise or a drop of water falling onto our bodies, we will be immediately transported to the Divine realms of Satchitananda - Existence – Awareness – Bliss. For in KALKI's own words, "The nature of experience is bliss".

Note that KALKI does not say that the nature of a particular experience is bliss. If the state of the seeker

undergoes a transformation, it is immaterial what the event is. The end result is always Bliss, pure Bliss which transcends...

An awakening of sensitivity at this level will disable us from banging our car doors or telephones, and enable us to be extra – caring when we are typing on our keyboards or working on our laptops. For everything and everyone will be sacred in the domains of our perception.

To get there, one has to remember the Biblical injunction "Love thy neighbour as thyself". The saddest part of this teaching has been the fact that nobody remembers the last part. The teaching clearly implies that we have to love ourselves. Haven't you observed how we crave for love and recognition from others because of the absolute poverty we feel within? Only when we dissolve the intense hate we feel for ourselves will we enable a process of feeling love for others. And a discovery of God in an intimate fashion alone can enable us to love ourselves. And, that has to "Happen".

The thorn has to prick us and we have to feel it's pain. Not try to pluck it out, for each thorn we pluck out only seems to be inviting four other thorns into our life; not anaesthesizing the pain we feel for the thorn which remains inside, goes in and becomes toxic.

KALKI would like you to do something else. Just experience it until the pain transcends into BLISS. Note that this is not a tolerance or a suppression of the pain. This is a positive awareness of the pain as a Divine Sacrament.

The route to the BLISSFUL state is through the bridge of suffering in our lives. Recognize it as such and joyfully cross the turbulent waters below.

For tragic is a situation where we are not able to recognize our blessings. We do not have all the time in the world to reach there.

KALKI here reminds us, " To postpone is to be denied of freedom forever."

PRAYER

A man is sitting alone in his room feeling very depressed and despondent. The whole world seems to have collapsed from around him. He has no one to talk to; no one to share his grief with. At that moment, the telephone rings. Hesitantly, he lifts up the receiver. It is an old childhood friend touching base with him after years. Just talking to him relieves our man. The friend, sensitive to our man's condition rushes over and meets him. Now, the friend is not much in a position to help out our hero in terms of his crisis. But his very act of listening has provided a lot of solace and unburdened our man.

This episode goes to show the need of man to be heard. All of us are so busy talking that we do not pause to hear the other person.

Even those of us who pray today, do so very mechanically and are unsure of the fact whether the prayer has been heard or not by our Chosen Form.

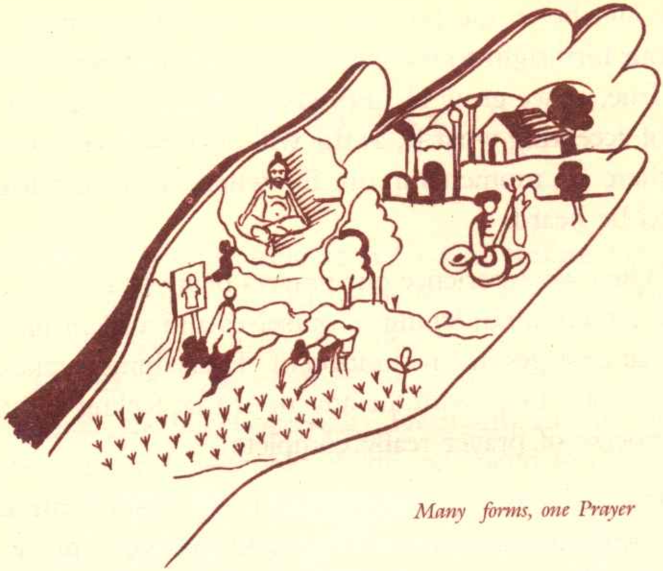
The Dharma of KALKI defines prayer as a two-way communication system between man and GOD. Every petition has to be answered. The answer itself

could be in the positive or the negative; but it is our birthright to receive an answer to our petitions. True, as we grow in spirituality we come to a stage of accepting what is, as the will of our Creator, but there are moments in our life where we would like to be heard.

When we experience our prayers being heard, there is a total unburdening of ourselves and a silent bliss that emerges in a realization of "Everything is taken care of". Only with the advent of that feeling is the process of prayer really complete.

The Dharma of KALKI reminds us of three elementary necessities that would make our prayer possible. One is the need for a personal relationship with the object of our worship, the next is the fact that our petition has to stem from a definite need, not a casual desire and the third is a recognition of our own state of helplessness towards the fulfillment of this need. If we remember the state of Draupadi in the Mahabharata, when she was being humiliated and disrobed in the court, it was her personal relationship with her GOD, Krishna, coupled with her intense need to get out of the situation, in the light of abject helplessness, that enabled her to get out of the situation.

Thus, the sadhanas of the Dharma of KALKI aim at uplifting the human consciousness to that state



Many forms, one Prayer

of communion from which it is possible for us to relate in a state of absolute awareness of ourselves. The awareness also includes an awareness of our abject helplessness.

Prayer demands a total absorption in the object of worship coupled with a deep sense of gratitude. It also demands clarity in thought and an absolute focus on the problem.

It is said that the Mughal Emperor, Akbar, was out hunting in the forest. It was time for the evening prayer. So he dismounted, spread his mat on the earth and knelt to pray in the manner of the Islamic

tradition, the namaaz.

At precisely the same time, a woman who was perturbed by the disappearance of her husband since early morning, went rushing by, anxiously searching for her husband. In her pre-occupation, she did not notice the kneeling figure of the Emperor and tripped over him. Not only that, she got up and without a word of apology rushed further into the forest.

Akbar was annoyed at this interruption, but with his acquired conditioning as a GOOD Muslim, he observed the rule of speaking to no one during the namaaz.

At about the sametime when his prayer was over, the woman returned, joyful in the company of her husband, whom she had found. She was awestruck to find the Emperor and his entourage there. Akbar gave vent to his anger against her saying that she would be severely punished if she could not explain her disrespectful behaviour towards him.

The woman was fearless. She looked into his eyes and said, "Your Majesty, I was so absorbed in the thought of my husband that I did not even see you here. I did not even realize it was you even when I stumbled over you. You were at namaaz, absorbing yourself in the One who is infinitely more precious

than my husband. So how is it that you could notice me ?"

The Emperor had no choice but to bow his head low in shame. He later confided to his friends that a mere peasant woman, who was neither a scholar nor a Mullah, had taught him the true meaning of prayer.

It should be noted here that a PRAYER and a WORSHIP are two distinct things. Worship is our expression of gratitude to our Creator for all the infinite benevolence he has bestowed on us while prayer is a seeking, a petition.

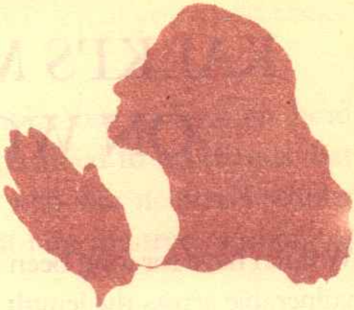


KALKI'S MESSAGE ON WOMEN

Women have for long been victimized and have been vulnerable across the length and breadth of the globe. Even today, even in the most developed nations of the world, the vulnerability of women is pronounced. Superficially there may have been changes, but deep down, the vulnerabilities remain. Especially, when it comes to matters spiritual, even in India which has been a country with women saints and philosophers being widely respected, the situation has been very dismal except during the earliest days of recorded history.

There however have been many encouraging developments in the land where Mirabai and Andal have been revered as saints. Recently, an interesting trend in Maharashtra has been the fact that there has been a sudden spurt in the number of female Purohits, not just from the Brahmin community but from all castes and creeds of society. However, our land, which had encouraged even in Vedic times, girls to attend Veda Pathashalas, a land in which a great Avathara Purusha, Sri Parshvanath had 38,000 Sanyasinis under a Sanyasini leader, Acharya Sri

Pushpakula and 3,27,000 lay women devotees under the leadership of a spiritual teacher named Acharya Sri Sunanda; a land in which the Brahma- vadinis had



grown to great stature and fame; in that very same land, KALKI has now arisen reminding us of the consequences of a life-style which disrespects women. He is emphatic in stating that no house, community or nation will prosper if there is disrespect shown to women. At the same time, He has placed a very great responsibility on the shoulders of all women. He wants them to awaken to His call and spiritually rejuvenate themselves, so as to become His agents for a global transition into a different state of consciousness.

One of the essential pre-requisites for the establishment of the Dharma of KALKI and the reception of His Grace undoubtedly is the growth in the spiritual status of women. No macro - level transformation in the world is possible without the fulfillment of this clause.

For in His Mahavakya, He says clearly, **"Respect women and You shall receive My Grace immediately."**

GENESIS OF THE KALKI MOVEMENT

The Movement of KALKI is centered around the Divine Embodiment of the Supreme Being, Sriman KALKI BHAGAVAN.

As a child, He was known to be extra-ordinary, given more to aspects of deep introspection and solitude rather than to play and mischief. He was always given to watching life and wondering at it's inpenetrable mystery. At a very young age, He had declared to His mother and to His friend that His purpose in life was to effect a massive change in this world. As a young boy, He had a strong urge to visit temples and other places of worship. Whenever He heeded to this urge and performed circumambulation, He always used to feel that it was He, who was in the Moola Vigraha (Presiding Deity) in the Sanctum Sanctorum of the temple. This very unusual and Divine feeling was to later reveal itself to the world through His Divine Grace.

The only person to whom He revealed His heart during His tender boyhood days was the person who was to later become His first chosen disciple,

Paramacharya Sri Sankara Bhagavadpada. It was through His first disciple that the Purushothamma KALKI sent HIS Divine Grace out into the world. This was in 1990. For seven years before this, KALKI and HIS first disciple had gone into a retreat, deep within the Chitoor District of Andhra Pradesh in India. They had set up a Gurukula during this period, the purpose of which was to identify and groom disciples to participate in the work. It was during this period that a lot of individuals including His chosen disciples started getting Divine Mystical Experiences, which revealed to them who their Master really was. In fact, one of His disciples received a marvellous revelation accompanying her experience of "The Golden Ball of Divine Grace". It was a revelation to her that, "Our Supreme Source (i.e. KALKI) is beyond the Ninth Chakra – "Sampoorna Gnana Siddhi" (which is in the right ear). HE is actually like the Godly Golden Light moving before us and showing us the way. If we see clearly, everything in this work will come only from HIS life". The Ninth Chakra, "Sampoorna Gnana Siddhi" represents the Divine Perfection of maturity in enlightenment.

A spate of revelations followed for the youthful disciples, paving the way for the transmission of this most Blessed of messages into the world. The programmes for the lay public were first started at

Satyaloka in Chitoor district of Andhra Pradesh. They then moved on to Somamangala in Tamil Nadu where the worshipped Srimurthi, in it's current form was filled in with the consciousness of KALKI .Advanced spiritual programmes at this time started off at Satyaloka, while the Movement itself slowly started it's long-winded journey across the length and breadth of India as well as to other parts of the globe.

Six disciples, who are the various Acharyas of the Movement were brought into the fold during the initial phase of the work in Satyaloka, where a school in the Gurukula mould had been created. They were Acharya Sri Sammadarshini, Acharya Sri Akshyamati, Acharya Sri Maitreyi, Acharya Sri Anandagiri, Acharya Sri Vimalkirti and Acharya Sri Kaushika. These disciples were initiated by KALKI to reveal the great Spiritual Truths through special intensives to the world at large. Today, the Movement has a presence across the length and breadth of India in addition to a presence in the United States of America, the various countries of South America, Sweden, Denmark, Russia, Sri Lanka, Australia and England.

In 1995, a 100 strong monk order, trained by the Acharyas of the Movement was created to carry the message across to distant frontiers.

PERSONAL TESTIMONIES AND MIRACLES

S. RAGHAVENDRA RAO, CHENNAI :

Before 1992, I had lived my life with only one question, a question of curiousity; whether God existed or didn't? I used to go after various Gurus and Sanyasis but end up very disappointed. Also, before my marriage, I led a very indisciplined life when it came to affairs with women. I had never experienced any conjugal bliss from the day of my marriage in 1974. I was very frustrated with my life-partner, whom I considered illiterate, mannerless, foolish and so on.

I often dreamt that I could have married a better woman than my wife and do not remember ever having had any human consideration or sensitivity towards her needs. I hated her and pointedly ignored her and her relatives.

Not content with all that, I had tremendous pride as a seeker of GOD. I had read the Upanishads, the Bhagawad Geeta, the Viveka Chudamani and other great works and participated in a wide variety of meditation programmes. I travelled from Udipi to Badrinath in search of my God, leaving behind my wife and children to fend for themselves. I used to ask the

"archakas" of those temples whether they knew who God was. I never received a satisfactory answer from any of them. Considering myself a great man for having this quest, I considered my wife to be very lowly since she knew nothing about Badrinath or Rishikesh. She was an ignoramus who knew nothing about spiritual works and great commentaries. I treated her as a fool and wanted to get rid of her and my useless children. Once I even planned out a strategy to kill them all and run away to the forest to become a Sannyasi.

I was encountering many failures in my life and the scapegoat for everything was my wife. In my perceptions, she was the root cause of all my problems. After all, it was after my marriage that I had become unhappy. I used to find sadistic pleasure in abusing her and liked to see her shed helpless tears in front of me. I used to keep her shut inside the house and there were absolutely no social visits.

But there was a silver lining to the murky clouds. I had no desire to lead such a wretched and unfulfilled life. I used to repeatedly question myself whether at all there was a life filled with only happiness and bliss.

This feeling of awareness of a wretched life saved me.

In April 1992, my daughter and I attended a 7-day intensive conducted at Somamangala in Tamil Nadu. Initially, I thought that I had not received any Divine

mystical experience during those 7 days. But then, a miracle had entered my life and I was not even aware of it. Through a shift in my consciousness, a lot of my erroneous perceptions had been set right and I had undergone what could effectively be considered a "transformative" experience.

For the first time I realised how much I hated myself as I considered myself a sinner. I also realised how much I had messed up the lives of my wife and children due to my erroneous perceptions. Surprisingly, I could just accept the faults within me. I clearly perceived that happiness could never co-exist in my house alongwith my deeds. I also realised aspects of Karma which had wrought these sufferings in my life.

I underwent such a tremendous change in my perceptions that within a period of 2 years and 10 months I was a changed person.

SOME OF MY LEARNINGS WERE AS FOLLOWS :

1. *Instead of taking responsibility for my life, I used to blame all and sundry for my life's problems. The moment I realised that I am the cause and reason for my sufferings, I found the sufferings take leave of me.*

2. *I existed with a feeling that I was very intelligent*

and could work efficiently in a planned manner. It was a rude shock to me to realize that it was Divine intervention and not my limited intelligence which had bailed me out of the crises.

3. *My feelings towards my wife transformed from one of hate and condemnation to one of understanding and compassion. I started feeling and caring for her.*

4. *I had never felt or experienced love either in our family or with members of my society, but now, I am able to feel and experience the tremendous love flowing in each and every member of my family.*

My most important change had been the creation of an increased awareness about myself. Only when I watch myself do I observe change and growth in me. I began looking at every troublesome activity as a problem to learn from and progress; I am now able to become more and more aware of my mistakes. This has helped me realize that lack of love for myself is the root cause for the lack of happiness within myself and my family.Unless I have that happiness in myself; it will be impossible for me to spread happiness and love in other's lives. Today, neither am I able to utter lies nor am I able to be critical of anybody. If I commit a mistake, I accept it immediately and I am able to seek humble forgiveness. And miracle of miracles, the change in me has effected a change in my wife's behaviour towards me. I find her patiently

listening to me and accepting me.

- *My humble prostrations at the Lotus feet of my beloved BHAGAVAN and AMMA.*

VASANTHA LAXMI, MYSORE :

1993 was a cyclonic year in my life; we went to Bangalore from Mysore to receive my second son studying in the U.S.A. But God willed otherwise. In order to get a suspicion cleared regarding a small grain sized lump on my left breast, we approached a doctor who confirmed it as breast - cancer. We obtained a second medical opinion when the diagnosis was confirmed. The entire family was stunned beyond redemption. We experienced the gravest tension and mental agony during those days. I used to pray to my traditional deities, but I was totally unsure whether I was really reaching out.

Later at Mysore, I was operated for total mastication of the right breast and underwent radiation therapy for 25 days. My husband and son took turns in looking after me but my son had to leave to pursue his academic career. It was a rude shock to my already aberrated mind.

The period between August 1993 and February 1994 was traumatic. I shudder to even think about it. According to the Oncologist, I was totally cured. But I felt sick all the time.

I had the following sufferings :

1. Extreme fear about present and future physical suffering, unusual pain on the entire right side of the shoulder, extreme palpitation.

2. I was a total mental wreck.

3. I had lost all enthusiasm in life.

4. I avoided going out, fearing ridicule and condemnation by others.

5. I was not able to do any household work.

6. I had guilt feelings regarding my dependence on my husband.

7. Dynamism, a quality that I was earlier blessed with, I lost completely.

Thus, I was merely existing. There was no life-force within me.

KALKI entered my life at this stage. Two ardent devotees of KALKI, Susheelaji and Vishwanathanji came to Mysore to spread the message. They occupied the vacant ground floor block of our house.Susheelaji, with a powerful Antharyamin could speak to the Lord, enquiring about the occupation of the house. She got the answer, "I stay in this house; you occupy the house." Thus the occupation of the house was the greatest miracle of KALKI for me and the Temple was established in our premises.

I still remember the first day when I met Susheelaji and embraced her; weeping to my heart's content. I still cannot fathom how I could do that with a total stranger. She consoled me with the words, "KALKI has come to your house. Now feel that your sufferings have ended permanently."

Those were prophetic words in my life.

Attending the various Yagnas at Mysore and at Satyaloka gave a new direction to my life.

The Yagna at Satyaloka had a transformative effect on me. I could perceive all the events in my life in a positive sense with a correction of my erroneous perceptions. I was a new individual. I had happiness, no fear of any sort; even of death, and above all I attained to a state of tremendous bliss in my mind. To sum up:

1. *I was rid of the fear psychosis governing my life.*
2. *I attained great mental peace and harmony.*
3. *I regained my enthusiasm for life.*
4. *I started doing routine household chores without any assistance.*
5. *My dynamism literally doubled.*
6. *I felt a qualitative change in my conjugal life.*

The entire transformation has been only due to the Grace of KALKI. My humble thanks to HIM.

IRINA ANDROUSHINA, MOSCOW :

Before coming to the "Centre for the Spiritual Awakening of the Personality", I was a real bio-robot. Nothing gave me joy. I was easily upset; there were only problems. It hurt when comments were passed at me and I felt that I did not deserve these. I often felt sorry for myself and would think, "Lord! Why is everyone having a normal, good life, while I have nothing but problems in every aspect of my life". My life had become complicated and I perceived life's grind tearing me to pieces.

Depression, dissatisfaction and bouts of self-pity led to deep contradictions and a state of dis-ease. I lost contact with the surrounding world, everything started to crash around me. I sought for some meaning in my life but found none. I wanted a way out of this impasse. How to raise myself above the circumstances? How to solve my problems? How to understand that any stressful situation is a gift?

Coming to the centre gave me hope. I understood that nothing was lost, that having answered the questions, I could stand on my feet again. My mind cleared and I began perceiving the world with new eyes. I became aware of my shallow perception of problems. I was set on the path of Truth. One has to live and not just exist. From any difficult situation there is always a way out.

A positive perception will create paths where none exists. All the burden of mistakes, hurts, fear, envy, self-pity and other negative feelings, I asked KALKI to annihilate. And in front of His sacred icon I pleaded helplessness; that I by myself would never be freed from the sinful nature that had taken charge of my life. After repentance, I started contemplating about Love and God, Love to oneself and Love to life.

I realized that Love is nothing but the Heavenly Father KALKI Himself. The more one rises in Love, the stronger will be our relationship with Him. He loves all of us, we are His children. I opened up my heart to Him and He entered it forever. To live together with Him is great and wonderful.

Love is a wonderful feeling overflowing in my heart, a heart that is now singing. I would like to shout with a full-throated voice, "I love you, Russia; I love you, all people." May this will echo many voices to all corners of our motherland. At the seminar conducted by Mr. Freddy Nielsen, we received so many amazing truths which made us mature.

My state is changing; lightness, joy, peace and bliss have begun to appear. All these are difficult to describe, they have to be experienced. I have a feeling that I have landed in a land of fairy tales. Waves of wonderful music, fresh Divine fragrances appear, fragrances of flowers such as jasmine, roses etc. as well as fragrance of Church

incense and sandalwood. The soul is in a state of bliss, the body is dissolving step by step and from all over a bright and all -pervading Light is arriving.

KALKI, I thank you that you gifted me with your attention, that you are hearing my innermost prayers.

LARISSA SEROVA, MOSCOW :

I was sick and tired of a life without luck, tired of hurts, fears and worries. I was tortured by horrible headaches and was in a state of chronic fatigue. I felt that my energy was leaving me and felt helpless. I was unable to free myself and though only 40 years of age, I was already old, without any force, without any joy.

And then on one of the darkest days of my life when I already had put to myself the question "How to live further?", I alongwith my alcoholic husband came to the centre to be healed of alcoholism, where they spoke about the Heavenly Father KALKI. I really did not expect my husband to stop drinking. But after three weeks of visits to the centre, my husband who had started drinking at the age of 17, began to change. Suddenly, liberation from alcoholic dependence happened. It happened after it had already become an axiom that drinking is incurable and one who has landed in that mess will never return to normalcy. But during these seminars, we understood and believed that one could get cured from any vice through repentance, that one could

get liberated from one's sinful nature. We understood that we have to open our hearts fully to Lord KALKI in front of His sacred icon and pray to Him to annihilate all vices.

I was very far away from God, I did not feel Him to be close, I feared Him. I was all at sea when it came to spirituality and spiritual laws. We lived mechanically, unaware. But the hour had come to realize the Truth: "The God - Creator is amidst us." The Lord God KALKI became a friend, counsellor, helper and the fulfilling of His spiritual laws started giving me spiritual health.

After the complicated life that I had led, I began to see life in a different way. For me, it was important to let go of hurts. When you respect yourself, you also respect others. I stopped panicking . I stopped meddling in other's affairs. I stopped getting mentally attached to people. I stopped judging others. I understood deeply that people will relate to me in the way I relate to them. I opened up to people and it became easier to communicate with them. I have become concerned and have adapted to the new and wonderful life that is opening up in front of me.

Beautiful spiritual hymns were played at the seminar and through these hymns we got our mental clearances; through music you get united in Love with Him and

experience the joy of co-creation with the Lord and your spiritual brothers and sisters. This unseen bond fills our souls with joy and all of us suddenly feel the ethereal fragrance, of Church, of different flowers and so on. These are Divine smells.

The healing of the inner cells follows the annihilation of the dirty energy. Peace appears; the past leaves you. Only the present exists and the Love for Lord KALKI. Love for oneself emerges; you begin to understand the voice of the soul. Most importantly, I was able to forgive myself. This process enabled me to understand others, to feel the joy of other people and to live with patience. Due to this I felt very light. I had learnt a beautiful lesson, forgiving myself, forgiving others and letting go of all hurts. Through the acceptance of the Truth, I found a great inner strength filling me.

KALKI taught me that the world need not change, it was I who required change.

Recently, in a sub-way car, I was drowned in a flow of Divine fragrance of jasmine and roses. As I couldn't believe this, I left the car and the feeling of a new cloud of fragrance surrounded me. This fragrance came from all sides. I entered another car and once again I felt this flow of Divine smell; it was all over and everywhere.

SUSAN NIRMALA, U.S.A.

I am a hair-stylist by profession and work in a saloon in Tampa. My husband and I also own a Carribean style restaurant and we have two lovely children.

Mr. Kumar visits our restaurant regularly and during one of these visits, he left behind flyers for a talk on KALKI DHARMA at the local Vishnu Mandir. Earlier, during a regular Sunday Bhajan at the Vishnu Mandir, I was sitting three rows behind him and I observed a strange white light circling his head as also above his head. When I mentioned it to him, he attributed it to the Grace of Lord KALKI. This inspired me and my search started that day. I went to the talk and was touched by the ring of conviction in my friend Kumar's voice as he was delivering the lecture. His wife sang a few holy songs and we were asked to look into the eyes of KALKI BHAGAVAN. As part of my prayer, I had requested KALKI that being near-sighted, I could not see Him clearly, but that I would like to see Him without my spectacles. Then, the most beautiful thing happened. The whole Srimurthi just lit up into Golden-Light with energy surrounding my body, the Srimurthi changed into a child, then to an adult, again before my eyes and then He became Jesus Christ. Then the whole Srimurthi poured out beautiful rays of White Light surrounding me as my heart-beat quickened and I realized this is what I wanted to see, feel believe and experience. Then

I started saying the following prayers :

The Lord is my shepherd I shall not want....

Our Father who art in Heaven.....

Mathew, Mark, Luke and John bless this Church....

Then I started to pray for the people in the Church, my family friends and the whole world. The experience was so strong and beautiful, I felt so light that I could not drive back home and had to be helped. This feeling lasted for several days.

KALKI's blessing has changed my whole outlook on life. I feel like a new person who has found herself and the meaning of her existence. Life in all of God's creation - flowers, trees, animals, humankind, and love and kindness! A new eye to the world. We receive the benediction of Faith from God leading us to the Truth that there is a Heavenly Being above all on earth, KALKI, who is the Light and the energy.

NIKHIL, MUMBAI :

If I consider my state of a few years back, I cannot even believe that I can actually sit and write my experiences with a positive frame of mind.

My entire world had collapsed. I had been implicated in a case and nobody seemed to know the truth. It was a phase of my life when I was into drugs and booze and



Creative Output from a mystical experience! For Nikhil, this picture is a result of a mystical experience.

nobody including my own parents thought that I could be innocent. Forget others, I myself did not know the truth myself. I was nervous walking on the road , for all fingers seemed to be pointing at me. I was under threat of blackmail and shifted to Kerala to offset it.But, sooner or later I had to return to Mumbai.

It was on one of these trips that KALKI reached out to me through some friends. I had never known God in my life and was not given to prayers or worship of any kind. The message that was conveyed to me astounded me but I wasn't going to be fooled that easily. I do not know what happened, but I took my friends' advice and walked into a yagna, albeit sceptically. As I entered the hall, I perceived people to be sitting on the floor while there were a few empty chairs lying around. Nobody seemed to be occupying these.

I looked around and occupied one of the chairs, arrogantly crossing my legs over each other in a symbol of defiance. The Acharya who was just arriving, requested me to sit on the floor as the chairs were usually reserved for the sick and the aged. But I was in no mood to listen.

It was then that a massive blow hit me on my behind. Amazed and shocked, I looked around and saw nobody. As I looked in front, I was surprised to see the frame of the Srimurthi empty. The Lord had stepped outside, engaging Himself in disciplining me. And from that

moment, he has not left me. He is as real to me as anyone of you might be. Not a moment passes in my life without His guidance in one form or another. I am literally held by my fingers and led to astonishing domains of consciousness.

My life was wasted and I was doing nothing constructive. Today, He commands me at will to do His bidding. Thus, I live a very unplanned life. My schedule for the day is decided by Him. He is very possessive of me and does not brook any external interference when He is with me. The wonderful thing is that He meets me in a variety of forms, that of Amma, Ganesha and other deities, other spiritual masters of this age and so on. I find myself privy to some very beautiful conversations between the masters at their level. He has made me realize that it is a very rare privilege and honour that He has accorded me in His infinite benevolence.

There is not a single day that passes by without a mystical experience and sometimes I have as much as three mystical experiences in one hour. An outcome of these experiences has been the outbreak of tremendous creativity from within me. I have started sketching the Divine visions and this process itself is sort of automatic for me. When I am in certain states of meditation that He has taught me, my hands just move and produce the sketches. While this process is on, He guides me and reveals to me little known truths about the various

scriptures of the world. Thus , He has provided me with rare insights on Ganesha, Krishna and other Avatharas. He is providing me with teachings on the Vedas and the Upanishads. Sleep has become a thing of the past for me as all nights are spent in taking down notes from Him regarding various things that He wants me to know for His own reasons. He has said that one day all these revelations would have to be published, but until then I have to keep it protected.

I have also started producing some deeply spiritual music with His guidance. The compositions, just keep coming from Him and Amma and I just go ahead and implement it. Here, once again, I have not received His go-ahead as regards presentation to the public. He sometimes instructs me to make a few people listen.

***Does it sound like a fairy tale?** It is one and I can assure you that what is happening to me is not an isolated case. It is the blessing of this Yuga for each one of us where we will walk and talk with Him as some of us already are doing. For, that is His Sankalpa.*

Glory be to Him who is our Antaryamin! The Golden Age is at hand.

E. R. PANICKER, MUMBAI :

I am 73 years of age. For the past forty years I have been afflicted with a peculiar problem, namely allergy

to water. A cold water bath used to make me sick with heavy congestion and fever. From small beginnings, this problem gradually increased till, of late, with the onset of old age, it became extremely serious and difficult to bear. In the last few years, I used to get fever once or twice a month even if I avoided taking a bath. Each time, I had to depend on antibiotics, the fever would return after a few days.

My sufferings became unbearable, and I began praying to God to come and personally cure me or take me away from this world. In August of 1996, two gentlemen came to my house to speak to me about the incarnation of God as KALKI. It was difficult to relate and to accept what they were saying. We see His Leela every moment of our lives all around us yet He is so elusive and remote. Could He become so easily accessible, as these gentlemen would like me to accept? They invited me to a public meeting to be held on August 15 which Acharya Sri Akshyamatiji was to address. At this meeting, something inside me felt that the picture I was looking at could indeed be that of God Himself in His human incarnation. I returned home chanting the moola mantra of the Lord which I had learned in the course of the meeting.

I attended a two day programme, the Vara Yagna conducted by Acharyaji and discussed my problem with her. She just asked me not to worry about it any more

and take my bath without fear. From the next day, I have been taking my bath regularly. There has been no repetition of the fever and I have not had to see the doctor again. It was God Himself as the KALKI AVATHARA who had sent his messengers to me after hearing my prayer. From the very moment that I saw his Srimurthi, KALKI has entered my heart and continues to stay there. I know this because I am unable to distract my mind seriously into any other thought. I pray to the Supreme Lord to thus remain in my heart forever.

MRS. KHANNA, NEW DELHI :

I stay in the Vikas Puri pocket of New Delhi. There had been some differences in my house which had led to a total break in communication between my brother and me. This was causing me a lot of heartbreak.

It was then that a friend in my colony referred me to the Yagnas of KALKI which were being conducted by the KALKI Dasa. As I entered the venue of the Yagna, I started weeping uncontrollably and discussed my problem with the Dasa. He just told me to remain in the pain and look inward as he was guiding us through the various sadhanas. I left the venue in the evening, my heart feeling a lot lighter with the sessions of the day.

To my surprise and joy, I found my estranged brother waiting for me at my house. KALKI had helped me set

right my relationship with my brother. My humble prostrations to Him.

H. G. UPRETHI , NEW DELHI:

I am a government servant living with my wife and son at the South Motibagh pocket in Delhi. My family was amongst the most disjointed and disharmonious families that could be ever known. I was a lousy husband and a lousy father, given to very aggressive acts of violence. My family members had on one occasion even filed a police complaint against me. My interaction with my family was characterized by abject insensitivity. I could recall that never had four members of my family had a decent meal without it being preceded by violent arguments and fights.

It was at this stage that KALKI entered my life in the form of a message from a scientist friend of mine. I really thought he had gone off his rocker and was trying to pull the wool over my eyes. How could it be that God had come down on earth and was blessing people with the intimacy of communion? It just could not be true.

But the compassionate KALKI did not let go of me. One mystical experience followed another and I was attracted towards the Yagnas as an iron piece towards the magnet. It was a foreigner, Mr. Freddy Neilson, who during the course of his address in Delhi, invoked in me a sense of shame and national pride. I wondered that a person

from a distant land was coming and telling us about a great happening in our land with total conviction and authenticity. It provoked me.

It is then that KALKI showered the members of my house with physical miracles in the form of healing. My wife was suffering from a severe thyroid problem which KALKI healed in the course of the Yagnas. My son who was the victim of regular bouts of epilepsy was cured in the realms of my own house by KALKI. I actually saw this healing process in the form of a vision granted to me by KALKI within the precincts of my own house.

Today, harmony has entered our lives and the members of our family understand each other better. We have still a long way to go but we know that the Lord is with us. Our house reverberates with the sounds of KALKI's Bhajans and our family has expanded to include all the KALKI devotees. It has also been our privilege to have our daughter selected as one of the serving nuns of the movement. Our infinite thanks to our beloved LORD and AMMA for this.

SHOBA GOPALAKRISHNAN, MUMBAI :

It was the twentieth year of my life. An age when dreams of a wonderful future rule our minds. I was pursuing my academics away from home and hence staying at a hostel. I was doing a course in engineering and was in the fourth semester of the programme. Friends and

laughter filled my life, when suddenly out of the blue, a crisis hit my carefree life.

It started in the form of a small discharge from my breast and went on to acquire frightening proportions. The discharge was very sticky and uncomfortable; so sticky that I had to literally tear off my garments which would get stuck on to my skin. These exercises were very painful and would be accompanied by a significant flow of blood. Day - in and day - out, the itching sensation would not leave me.

At that age, it was a very embarrassing and traumatic thing to go through. A lot of frightening questions assailed my mind and I became a withdrawn, lonely person; lonely with my fears and apprehensions not only about my current predicament but also about my future as a woman in life. I had no confidantes and hesitatingly shared the problems with my mother.

My mother had a long history of sickness and was fed up of medication and medical processes. Even though I was visiting a Doctor that time, no real impact was to be seen from the course of treatment. I was just mechanically partaking of it with no real hope of any cure.

I had come in contact with the Dharma of KALKI through my family at that time. During the seventh semester of my course, my problem became unbearable.

I had to return home and for a period of one and a half months, I was contemplating on the events of my current life, pondering over my various relationships and looking at various events with an attitude of repentance. During this period, I started offering "pada - pooja" (worship of the feet) to my parents to atone for my earlier actions.

It was then that I attended a Yagna conducted by Acharya Sri Sammadarshiniji. During the Yagna, with her guidance, I realized that I had to go into the root cause of my problem and for this I had to pray for visions of my past-life which would enable me to understand the cause of my problem. My earlier contemplation about my current life indicated to me that the root cause of the problem had to be from a past-life. I went into deep prayer from a sense of absolute need for a way out of my sticky situation.

I was soon blessed with a mystical vision of a human hand milking a cow. At that stage, yet another human hand entered the scene and injected the cow's udders. At the moment the syringe was injected, I experienced a deep shooting pain in my breasts, the pain the cow was experiencing at the moment of the injection. This was accompanied by a deep sense of realization. I realized that in a past life, out of a greed for enhanced milk production from the cow, I had injected her udders, causing her great pain, and it was the fruit of this action

that I was reaping in the form of my current ailment.

For, the Dharma of KALKI teaches that the purpose of Karma is to learn from our mistakes.

The moment the realization dawned on me, a deep sense of bliss filled my being and I experienced immediate liberation from my painful discharge. The moment the lesson was learnt and repented for, the teacher in the form of the event took leave of me.

Till date, there has been no recurrence of the problem.

Glory be to the Supreme Being KALKI for His infinite Compassion and Grace.

MRS. AND MR. PULA REDDY, NEW DELHI :

We have come to the Dharma of KALKI a few years back. Ever since then, our life had been a veritable journey in harmony and joy. While we have been in this process of transforming ourselves with His Grace, He had blessed our house on several instances with a physical display of His Love and Grace. Some of these events would qualify as the miraculous and the paranormal. On each such instance, the event has been witnessed by hordes of people, devotees and otherwise. We have also documented these experiences both on paper film and video formats.

In mid-1997, our younger son was playing in the ground

near our house. He has a very strong Antaryamin presence which talks to him. In the midst of his game, he was abruptly commanded by the Lord to return to the house. None of us were there at that time. As he went near the Srimurthi, he was surprised to find wet drops of honey emerging from the Lord's beard and hands. We all soon returned home and were overjoyed at the sight. We informed the Dasa and had a public satsang conducted on the road outside our house. From that day on, at frequent intervals, we receive the Grace of the Lord in the form of various outpourings out of the Srimurthi. Thus, honey, nectar, vermilion (kumkum) and vibhuti (sacred ash) have manifested from the Srimurthi at various times.

Not only that, as is our sampradaya (tradition) anything that is cooked or procured in the house is first offered to the Lord and we send a fervent prayer for His acceptance of the same. Thankfully, with His Grace, we have innumerable such instances when our offerings have been accepted.

Ananthakoti Pranams to our Lord KALKI.

DEEPAK SIKKA, MURADNAGAR, UTTAR PRADESH :

The fact that I am able to write today is a blessing of my beloved Lord KALKI. I don't think that I would even be alive today without His Grace. The Ordnance

Factory Colony in Muradnagar, Uttar Pradesh got exposed to KALKI and His Divine Grace through the family of Mr. K R Sharma who had spent their earlier years in Chennai. When they came over to Muradnagar, they installed a Srimurthi in their house and started conducting regular satsangs. At almost all the satsangs, people coming used to experience healing of their physical problems. In fact, on the day when the Brahma yagna was held in Chennai in September, 1995, everybody who attended the satsang in Muradnagar experienced healing. At Muradnagar today, you rarely find the devotees of KALKI resorting to medicines or medical treatment.

But what happened to me was not merely healing - it was a miracle.

Right from early childhood, I had multiple health problems including a hole in my heart. I was very frail in physique and vulnerable to all kinds of ailments. My parents were very depressed due to the constant expenditure on my front with no real tangible results emanating from it. Almost every day we would visit the doctor or go to Delhi to consult specialists. I was advised to go in for surgery, an expense my parents could ill afford. I represented vulnerability in every sense of the term and was a nervous wreck. I hardly indulged in any sports or games and my academic life was in a mess due to a constant missing of classes. My social visits were

limited to visits to the doctor and the hospital. It was then that I attended a prayer of KALKI.

Even before going in for the Yagna, I started feeling His presence within me in the form of a very strong "avirbhava" (physical manifestation) and His "sruthi" (voice manifestation). He became my friend, philosopher, guide, God and doctor. I could actually experience Him physically operate on me and initiate the healing process. As is normally the case after surgery, He advised me on diet for a certain period of time so as to facilitate the healing. I however did not pay any heed to this and went into further complications. He admonished me for this and it was only on my repentance that He liberated me from my painful situation.

The results after that were miraculous. As could be attested by local doctors, all my medical problems became history. His strong presence guided me through all my sicknesses without the necessity of any medication or surgery. All my healing happened through mystical experiences. Today I am a confident young man armed with the presence of my Lord to handle any situation in life.

My humble prostrations at the feet of my dear KALKI and AMMA.

AJAY KUMAR SHARMA, MUMBAI :

The influence of Lord KALKI was enveloping our friends

and families. I, at that time talked ill of the Lord and you could even call me a bitter critic of the movement. I was of the opinion that Karma could change one's destiny, but I had forgotten that Destiny and Karma are the two sides of the same coin. Lord KALKI has made me realize this.

I was asleep at home one day, alone in the house. It must have been around two or three in the night when I felt the tender hands of an entity on my head. I woke up, startled. I saw the Divine being with flowing hair and beard, in yellow garments standing by my head side. I tried hard to wake up and pinched myself to see whether I was dreaming or whether this was for real. I was convinced after a long time that the Phenomenon that I was witnessing was indeed real. I could scarcely believe that the Lord whom I had so often so blatantly ridiculed would come to me in person.

The Lord suddenly withdrew His hand from my head, and a lightning encompassed my being. I felt a surge of energy run through my body and my whole body shook with the intensity of the happening. I asked the Lord to forgive me for my behaviour in the past and asked Him to punish me for my sins. I repeated this three times and then suddenly, the Lord spoke to me in His Divine Voice. "Son, in this world, there isn't even a single person who should not be punished for something or the other, but I do not punish. I want to assign to you a special task

and which is why I have come to you. Remember that the Lord Almighty punishes no one, but rewards each one with the fruits of one's actions. I take this human form so that I can be close to the sufferings of human beings, so that I can show them the road to Mukthi. Come to Me and I shall relieve you" I was astounded at the sweetness of His Divine Voice and His compassion. I realised that I had started weeping and I was unable to find my voice. I just asked the Lord how I could become worthy to carry out His work, to which He replied that I would have to wait patiently and that He would Himself guide me at the appropriate time.

That morning when I woke up, I found two Bhajans of the Lord written in my own handwriting on the pad that was lying beside my bed. I recalled the events of the previous night and realized that the Lord had himself enabled my writing them in the night. I mentioned this to a close friend of mine who started laughing at my narration. But I let the matter rest at that and avoided further argument. I could however feel the transformation taking place within me.

Sometime later when the devotees were on their way to Satyaloka, I was passing through severe financial difficulties. I thought to myself that I would not be blessed with the physical Darshana of the Lord. I was however confident that the Lord would show me a way. That night I saw a divine Light enter my room and take

Form. I heard the Divine voice : "It is Me, My son!" That night there was a song on my lips - even though I am neither a poet nor a singer. The overpowering feeling of His presence gradually disappeared after some time and when I came to my senses. I had written two songs on my pad.

After this, I am yet to get the Lord's Darshana, but the transformation that these incidences have wrought on me have amazed not only my friends and family, but also myself. I have given up criticising others, becoming angry, and ridiculing. I have become stable of disposition and have a strange satisfying feeling as regards life. I am earnestly awaiting the Lord's call which He had told me about, so that I can fulfill His will.

SNEHAL MORE, MUMBAI:

The power of the Moolamantra :

I did not have any faith in God from the earliest days of my childhood. I used to always feel that there could not be a God when I had so much suffering in my life. I was suffering from arthritis from 1990 to 1994 November. There was so much pain in my hands , legs and back that I could not even stand up to brush my teeth. Pain used to swell up so much in my heart that speech became impossible. I was totally dependent on people around me and repeatedly questioned myself as

to why I was not just dropping dead. Medication had become a way of life for me and Doctors had passed a verdict that I would have a life only supported by medication.

It was in June 1994 that I was blessed with my first experience of Sriman KALKI Bhagavan. I had then been admitted for around 10 days to the hospital with a severe stomach pain which was subsequently detected as appendicitis.Our family friend Harinder Singh came to visit me in the hospital. He advised me to recite the moolamantra of Sriman KALKI Bhagavan. I was very sceptical about it and prodded him with questions on KALKI and the mantra.He just advised me to carry on with the chanting in a state of helplessness. He assured me that he would give me more information on KALKI after my recovery. I continued with the chanting for the entire night more out of respect for the word of our old friend and felt very relaxed and calm. I was not aware as to who KALKI was at that time.

The next day Harinder Singh came to meet me again in the hospital. He asked me whether I had continued with the chanting and wrote out the moola mantra on a slip of paper advising me to continue with the chanting. The vibrations accompanying the chanting were so strong that I felt waves of energy rising and falling across my entire body. My entire pain vanished; a pain which had not left me for the ten days inspite of the intense

medication. I was discharged the same day, much to the surprise of the Doctors. It was after this event that Harinderji informed me about KALKI and the Avirbhava Yagnas that were being conducted regularly in Mumbai. He also advised me to pray to The Lord that he avoid the appendicitis operation in my life, healing me directly through the power of His Grace. I hence attended the Avirbhava Yagna with this prayer in my heart. Till today, I have neither been operated nor have experienced the pain again in my life.

I also had Divine mystical experiences in the Avirbhava Yagna. I had offered my entire life to KALKI in this Yagna, unburdening myself of my long history of physical and mental suffering. I experienced KALKI emerging out of the Srimurthi and moving around in the hall. Images of various deities emerged from the Srimurthi and started moving around the hall. After a short span they re-entered the Srimurthi.One such form emerging from the Srimurthi came behind me and dissected my entire body entering it in a grand manner. Later the dissected body was joined together. My entire being and body was filled with light.In the same Yagna at a later stage , various deities entered me through my Sahasrara (crown) Chakra. During the experience of balancing of the Pancha Pranas, Lord Sri Krishna released His Sudarshana Chakra into my body. The Chakra moved over my entire body before emerging out. I was filled

with absolute lightness and felt like flying. From that day my 4 year old Arthritis problem was history.I have not taken any medication since that day and am increasingly experiencing His Grace with each passing moment.

I had heard that God inhabits every particle and every pore in Creation. I was blessed to experience this directly. One day, I was going alongwith my husband and son to Alibag on a motorcycle. The moolamantra was incessantly on in my mind. After moving for about 50 kilometres. , I started seeing the Lord everywhere and in everything; in trees, in the leaves; in stones, in every blade of grass, in the skies and just about everywhere there was none other than KALKI. During this experience I was filled with so much energy that I was bursting at my seams and felt very strangely powerful. My eyes closed by themselves and I experienced myself at the feet of my Lord.

In this way me and my entire family are experiencing the flood of Divine Grace. It is my humble prayer that my entire life be spent at the Lotus Feet of Amma and Bhagavan , experiencing the Divine nectar of their Love at every moment.

BAGCHI, MUMBAI :

Life was a veritable bed of thorns for me. I used to pick up arguments with everyone in sight and was a source

of terror to my family members and to my colleagues in office. I was never known to have spoken a kind or gentle word to anyone. I was a victim to various vices and was leading a life full of pain and misery.

It was then, through a chance meeting with a business acquaintance, that KALKI entered my life. I reluctantly went into one of the Yagnas held in Mumbai.

I made life hell for the conducting Acharya on the first day. I hardly allowed her to speak, continuously interrupting her with arguments and retorts. All the other participants were fed up of me, for I was not allowing the program to continue.

The first day ended. I went home. Unknown to me the Acharya had conducted a group prayer for my benefit alongwith a few devotees.

I do not know what brought me to the venue the next day, but I came. I was a totally changed man by then. We are told about the "happening" that KALKI can actualize in our life through Grace. It is a shift in our consciousness, which gets effected by the Awakening of the Antaryamin within us. This is what had "happened" to me.

To the surprise of everyone around me, I did not open my mouth in defiance during the second day of the Yagna and was a willing and enthusiastic participant. After I returned home, I was a changed man. My family

and colleagues were shocked to see a new gentle "me". I became the epitome of courtesy and goodness to all those around me. I stopped smoking and other destructive habits. Joy and Bliss filled my life. Note that this was a "happening" in my life; neither I nor anybody else made it happen; it was the fruit of Grace.

The consciousness had taken over my life so much that even in the local trains of Mumbai, I used to tell people about the arrival of the Divine Phenomenon of KALKI. I did send quite a few devotees to the yagnas through this.

My wife was so shocked at the change that she frantically contacted a few devotees to check out whether the process was hypnotic in nature. She actually felt that the sudden change was abnormal and that I required psychiatric treatment. They assured her that it was not so and that it was the result of Divine Intervention in my life. But it was all very esoteric and unbelievable.

The experience had not yet stabilised in my life. The Kali(negativity) inside me, was still looking for ways and means to thwart this Divine process and found a willing recepient in my conditioned human state. We have been advised that for a few months after the receiving of a mystical experience, we have to be very careful with our Sadhanas in order to preserve and sustain the effects of the same. It helps us in those days to keep in touch with various Satsanghas and develop and learn from our

mystical experience. But I did not pay any attention to this injunction.

Spiritual ego took charge of me. I thought I was a specially blessed individual in the Lord's Creation and became haughty and arrogant with this perception. It was not long before I slipped back to my old state. Sufferings regained their grip on me and I continued wallowing in my state of misery.

But then, the Lord in His infinite compassion, made me go back to the Yagna after a period of two long years and today I am back, after realizing the value and the sacredness of the process that I had gone through. The taste of the fruit now is much sweeter.

Glory be to my LORD and AMMA.

DEVOTEES, SOLAPUR:

The Dharma was just being introduced in Solapur with the conduction of a few Satsangs and a Yagna by the Dasas. It was during this time in 1998 that a satsang was organised at the Ram Mandir premises at the Daji Peth area in Solapur.After the completion of the satsang the Srimurthi remained in the temple premises to be taken back early in the morning. However, as the Dasas were retiring for the night, they felt a strong urge to shift the Srimurthi to a devotee, Vijaya Naralji's house.Both the Dasas experienced this strong urge simultaneously !Hence they went to the temple to collect the Srimurthi.

And then, the miracle happened! They were overjoyed to find "kumkum"(vermillion) flowing from the Lord's forehead in the Srimurthi and went into the ecstatic realms of "Satchidananda".Since then the flow of "kumkum" started increasing on every Tuesday and Friday.Soon after turmeric powder, considered very sacred amongst traditional Hindus also started flowing out. The phenomena continued for nearly 45 days between November 22, 1998 and January 5, 1999.

The Acharya visited Solapur during this period and shared with the devotees her imploration to the Lord to bless the city of Solapur with an emphatic physical display of Divine Grace!

Glory be to our Lord and Amma for this wonderful shower of Grace.

REPORTS FROM DEVOTEES IN MUMBAI, AHMEDABAD AND NEW DELHI :

In August 1997, we were witness to a celestial miracle that apperard from the skies. We could see our beloved BHAGAVAN as well as other forms such as Guru Nanakji, the Cross, the Crescent and so on in the face of the moon at different times during the period of an entire week.

Glory be to KALKI and AMMA!

This page has been left blank for you to fill in your own experience ......

THUS WE OBSERVE...

With the incarnation of KALKI, it is the DAWN OF THE AGE of celestial happenings which can be perceived by the normal human eye.

With KALKI, miracles are endless. The GREATEST MIRACLE, however, is the TRANSFORMATION being wrought by KALKI in individual human hearts.

A transformation that shall finally lead to the LIBERATION OF THE HUMAN CONSCIOUSNESS.

Human history has yet to record a phenomena like the ADVENT OF KALKI.

THANKS GIVING

The years, the years, the lonely years that I searched in vain,
The helplessness, the misery, the heartbreak and the pain;
I searched for God everywhere, hoping that I would see
Just one small glimpse of the Divine,
But I forgot to look in me

Tears I have shed, heartache I've felt,
The pain caused by my lies,
Deeds that I've done to my fellowmen
That even I despised;

Yet through it all, KALKI showed He cared,
Standing right there by my side
Pouring out His gentle love, like the over-flowing tide

To see His glow, to hear His Voice,
To see His tender smile,
To know He loves us all the same
Has made my life worthwhile.

Come brothers and sisters of the world
Let us join hands and pray
And thank Lord KALKI for giving
Us the part in which we play.

- Rajam Viswanathan
- Mumbai

EPILOGUE

It is often said that GRACE operates in a million different ways. As an Acharya of the KALKI movement, the publication of this book has been the realization of my long cherished dream and the manifestation of Grace. It is the Grace of my Lord which has enabled the compilation of this book in a very short time and in an effective manner.

I do hope that many people are able to read the book and benefit in their lives from it's message.

In the true nature of Grace, things just began happenining the moment we conceived the book. I would like to thank Sundarji for his tireless efforts towards the compilation of the book. I have personally authenticated every word written in this book and feel that the introductory message to the Dharma has been communicated effectively. I offer my humble gratitude to Amma and Bhagavan for making this possible.

In the publication of this book, we have received tremendous help from Sri Sanjay Bhatnagar who has edited the book to it's current form. Mr. Warren Turner and Mr. Suresh Salunkhe have done the

inspiring sketches for the book, while Sri Aditya Khadtare, Sri Suresh & Sri Sanjay of Display Dream have put in their best efforts towards the creation of a classic presentation. I convey my humble gratitude to all of them and thank my Lord for His Grace in the form of their support for the publication.

I do hope and pray that the Divine Mission we are working towards, would find further impetus with the publication of this book. After gauging your response to this volume, we will consider subsequent publications in English and other languages.

Thank You.

Acharya Sri Akshayamati.

The Sankalpa or mission of KALKI is to usher in the Satyuga, the Golden Age, nationally and globally, through a micro-level transformation of consciousness in the psyche of the individual, effected through an intimate, personal discovery of the Supreme Being in human hearts. The Dharmasamstaphana (establishment of Dharma) is within the domain of the individual human heart. Transformation of individuals would eventually lead to transformation at the collective level.

GLIMPSES OF

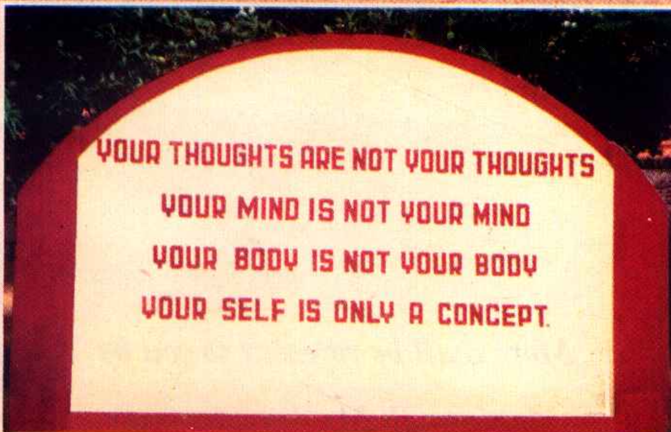


Resting and Contemplation At Satyaloka



The Dormitories at Satyaloka

SATYALOKA



A message at Satyaloka



The Golden Rock at Satyaloka, witness to the Birth of the Divine Mission

More shall be revealed to you by
Me through My disciples from
My Book of Wisdom
even as you grow in
My Dharma.